An Nabi al Khaatam

The Seal of the Ambiyaa-Messengers

Maulana Manaazir Ahsan Gilani

English translation edited by:

Mufti Afzal Hoosen Elias (May Allaah protect him)

Preface

An Nabi al Khaatam is a unique and rare work on the subject of the Seerah of Rasulullaah ρ. You will study the introduction and specialties of this work in the forthcoming pages written by the senior scholars. Two things are common amongst the various comments on the work that have come from various institutions;

1. Maulana Gilani ۀ has explained the incidents of Seerah in such a way that the mind of the reader will automatically draw great conclusions. In this way, this brief book has encompassed and ocean of knowledge and recognition.

2. It seems as though the writer sat in the world of his heart and wrote in a unique way in a condition of intense love.

By studying this book, one definitely feels that Maulana Gilani ۀ was a king of the pen as Hadhrat Maulana Yusuf Ludhiyaanwi Shahid ۀ wrote,

'This lowly one has belief and love in four luminaries to the level of intense love,

1. Shaykh ul Islaam Hadhrat Maulana Sayyid Husayn Ahmad Madani ۀ
2. Imam ut Tabligh Hadhrat Maulana Muhammad Yusuf Dehlawi ۀ
3. Muhaddith ul 'Asr Hadhrat Maulana Sayyid Muhammad Yusuf Binnori ۀ
4. Sultaan al Qalam Hadhrat Maulana Sayyid Manaazir Ahsan Gilani ۀ' [Shakhsiyaat wa Ta'athuraat vol.1 p.133]

‘An Nabi al Khaatam’, in terms of its special literary style, unique wording and brevity, was quite difficult for the general reader. Some time back, the manager of Zam Zam Publishers, the honourable Maulana Rafiq Abdul Majeed requested that the Urdu speaking people abroad had repeatedly asked for this well known, famous book to be simplified so that its benefit could become general. Consequently, upon his request, this book is presented before you with the following specialties;

1. We have made an effort to explain the difficult words of the text in brackets such that it does not affect the writing of Maulana Gilani J. No disturbance should be experienced by the reader and the real beauty of this high standing work in terms of knowledge and literature should remain unaffected.

2. At various places, Maulana Gilani J has indicated towards historical incidents and events and various persons. These have been clarified in the footnotes. For specification, the sign [M.U.A] has been placed at the end of these footnotes.

3. In order to correct the book, the old copies were kept in front. There are many mistakes in the copies printed nowadays. For example, it is written in an old copy, ‘Is there any supporter who will console the questioner, not from the testimony of others’. However, the correct text is, Is there any leader of the Parsees that will console the questioner, not from the testimony of others.’ Mistakes like these have been corrected.

4. For the interest of the readers, in the beginning, the feelings and comments of some of the senior scholars regarding An Nabi al

Khaatam has been included. Through this, the importance, benefit and status of the book can be easily gauged.

The name on the cover of the book is written by Sayyid Anees Al Husayni Marhoom (Son of the leader of the calligraphers, Hadhrat Sayyid Nafees Shah Al Husayni ﺭ). I am very grateful to Faysal (Lahore) for this. We make Du’aa’ that Allaah I accepts this effort in his court. Aameen.

Muhammad Umar Anwar
27 Rajab 1432

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Foreword of ‘Allamah Sayyid Sulayman Nadwi ر

An Nabi al Khaatam is a bouquet of devotion that has been arranged by the devoted pen of Maulana Manaazir Ahsan Gilani ر. In it, Maulana has presented the incidents of the Seerah in a special way and method in a greatly devoted colour. In doing so, he has created very intricate conclusions. Considering this, this work is unique in style in that together with explaining the historical incidents perfectly, he has been so accommodating that the critical historians and the devotees can both enjoy it according to their interests. The language is clear but it has clear skill in word usage.

[Ma’aarif, A’zamgardh, April 1957]

Maulana Sayyid Abul Hasan Ali Nadwi ر

From the writings of Maulana, in all probability, the first that I read was An Nabi al Khaatam. The book is written in a strange lively way, the method of explanation is like the divine scriptures, it has the passion and vigor of the lecturers, the devotion and love of the lovers, it is a delicate mixture of intellect and absorption, along the way, according to his practice, intricate points and great conclusions are drawn from minor and major incidents. It is so quick and abundant that the reader will complain to the writer that,

دامن نگہ تنگ وگل حسن تو بسیار

Throughout my life I have never read such effective Seerah books like Rahmatul lil Aalameen and An Nabi al Khaatam. By reading the book, one will come to know that this is not just a manifestation of mastery in language and knowledge, but inner passion and the blood of the liver is included. The reality is,

رنگ ہو یا خشت وسنگ چنگ ہو یا حرف وصوت

معجزۂ فن کی ہے خون جگر سے نمود

When I wanted to get more from him and stayed a few days with him then this reality was verified and while staying in Hyderabad he mentioned some of his own experiences to me through which it is learnt that he had a special relationship and affinity with Risaalat and the secret of the acceptance and effect of this book.

[Al Furqaan, Luckhnow, Ifaadaat e Gilani 1957, Purane Chiraagh vol.1 p.67]

Dr. Mahmood Ahmad Ghaazi ﺭ

A new way of writing the Seerah was created in the twentieth century. It is the eloquent style of Seerah. This method began in our time and besides Urdu, books of this type have been written in Arabic. One interesting and lively book that is a good example of Seerah in this way is by far a book written by a luminary, Maulana Manaazir Ahsan Gilani. Maulana wrote a small book titled ‘An Nabi al Khaatam’. There is no sequence of the incidents therein, nor is there apparently any new research but when reading, it seems as though the writer sat in the world of the heart and wrote in a unique way. I mention a sentence of the book and conclude. While mentioning Rasulullaah ρ sleeping on the floor of Masjid an Nabawi, i.e. resting, he writes, ‘the one by whom there is no carpet besides the carpet of dust, if he sleeps on the dust, then what dust has slept. He who can sleep on a throne sleeping on the dust. His sleeping is such pure gold in which there is no impurity.

[Muhaadharaat Seerah p.689]

Maulana Mufti Taqi Uthmani ؒ

The unique Seerah work of Maulana Manaazir Ahsan Gilani ؒ needs no introduction among the educated class. The writer of these words has read it a number of times and has found new enjoyment every time. If a person has some event of the pure Seerah in his mind from before, then he will get the proper enjoyment from studying this book. Maulana ؒ has explained the incidents in such a way that the reader will automatically draw great conclusions. In this way, this book is an ocean of knowledge and recognition. An example, ‘not the one upon whom the sword was used, but the one who used the sword. Becoming a Muslim he belied those lies, he who spread in the market such that whatever was spread, it was spread through the force of the sword.’

The flow of language and the passion and enthusiasm is such that even by reading it repeatedly, one is not satiated. The book begins like this, ‘in this way all came. All came in it. They came to all places (peace be upon the one) that came in greatly cracked homes but what to do? Whoever came in them, came for leaving. Upon one and only, he who came, and came for coming, he who after coming never drowned. He shone and carried on shining, he grew and carried on growing, he progressed and carried on progressing…he who is in the past in a way that was in the past…he who is recognized today in this way and he will always be recognized just as he was recognized yesterday such that for him only was that day, not night. There was his lamp whose light is immaculate.’

The style of the entire book is this. It seems as though the entire book was written in one sitting from the same source. Then, together with this style of explanation, not only Seerah, but he has also touched on great discussions dealing with other religions. Undoubtedly, this book is

a valuable treasure in the treasure of Urdu works in terms of knowledge and eloquence. [Al Balaagh, Dhul Qa'dah 1388]

Maulana Muhammad Manzur Nu'mani ﺭ

There is now no shortage of books and articles on the pure Seerah of Rasulullaah ρ. If this is said that until today, there is no science, historical subject or book of eloquence that has more books written on it as the Seerah of Muhammad ρ and related subjects, then it will not be exaggeration. In fact, there is probably no month, no week and no day that passes in which a book, some journal or some article is not published on this subject. This has to happen because it is the decision of Allaah from eternity to 'be highly remembered'. However, despite this spread and great abundance, in this treasure of valuable works, a few will come out in which the Seerah of Rasulullaah ρ is presented with such completeness and such comprehensiveness that it stands out on account of its intricate writing, especially the smaller and medium sized books are empty of this and in reality it is also very difficult that the honourable Seerah of the final Nabi ρ could be presented in such a few number of pages with such comprehensiveness and it will stand as an example for future generations until the Day of Qiyaamat.

However, all praise is due to Allaah, the book before you is of this standing and is an exception. Despite its brevity, it encompasses all the thought provoking aspects of the Seerah of Rasulullaah ρ, in fact, the aspects which is not understood to be thought provoking by the world and they always simply perused them, they have been presented as thought provoking as was their right. Many of these famous and well known incidents that are in the minds of people as minor aspects of the life of Nabi ρ and is in the memories of those who memorized them, he made them deep and has taken out the correct lessons. **In fact, it could be said that in this specialty, this small book has no parallel.** The founder of the new movement 'Seerah', Janaab Abdul Hameed

Qurayshi – editor of ‘Imaan’ (who has got dozens of articles and journals written on this subject by the famous personalities of Egypt, Syria and India and initially upon his proposal an article on this book An Nabi al Khaatam was written) has written and is completely correct, **‘There is no book like this present in the libraries of Seerah.’**

It is also worthy of consideration that although this book is written on Seerah which is a branch of history, but the objective of the author was not only to compile the life of Rasulullaah ρ. **It is for this reason that there is no historical sequence adopted in the incidents.** He was looking at propagation and calling towards the truth. He has made a successful attempt to present every incident and moment of the life of Rasulullaah ρ as a proof of his veracity and a verifier of his message. However, because brevity and conciseness of the highest level was adopted, instead of clarity, he resorted in certain places to indication and signs. The first edition also did not have any headings, so probably none of the general readers could understand the purport. However, now, headings have been inserted before almost all the topics and effort has been made to explain the signs and indications. Looking at the book in the light of these headings will leave a person astonished as to what this person has filled in these few countable pages. How did he fill it? The example of filling the ocean in a water skin is famous, but, there is probably no work that could be a better example of this reference!

It is my assumption and Allaah willing it is not wrong that if the subject matter herein is written in a general way and these claims and proofs are compiled in a general method where a person could draw conclusions, then with difficulty, **at least four of five volumes would cover the subject matter with difficulty.** However, the special method of the honourable author has gathered all these broad discussions in this small book which is indeed a great achievement.

In order to draw readers close to the book (which is the objective of this preface), it is necessary to mention another specialty of the book and the

author. Kasb (acquiring) has a great part to play in perfections like the wideness and deepness of knowledge and research and presenting one's knowledge with beauty in an interesting way in written. However, the fire of ardent love and the depth of love are treasures that are only dependent on the Deen of Allaah. Then, when this perfection and this 'Allaah given treasure' comes together, then when the picture of a great beloved is drawn, then it is quite apparent what kind of work will be prepared.

The honourable author of An Nabi al Khaatam is one of those fortunate ones who, together with possessing perfection in knowledge and research, he has a great share of this divine blessing. **It is for this reason that a number of places in the book have the colors of being 'in a trance' unintentionally or unknowingly.** It has created a certain condition together with presenting knowledge and research. One desires to read and take enjoyment from those places repeatedly. Although this mixture of knowledge and condition has created conviction in certain places, the enjoyment of the passion of the explanation does not let one feel the affliction of this conviction. Upon reaching this point, we desire to mention a special glad tiding regarding the author of the book and the author that possesses these qualities that was protected in my bosom like a hidden pearl until now. If the author accepts my boldness and opening this secret, then he will forgive me.

A very reliable luminary explained to me that during the days in which this book (An Nabi al Khaatam) was being written, a pious person saw in a dream one night that the seal of the Ambiyaa', mercy unto the worlds ρ is coming with all his effulgence and Maulana Gilani ⌡ was feeling uneasy in his feet but his gaze was being stopped from him. Looking at this, the person seeing the dream said to Hadhrat Bilaal τ - who was present there) that why is this poor person not looked at. Hadhrat Bilal τ said, "If he sees, he will die."

According to me, this noble company and this uneasiness has taken the form of this blessed book and it is a form of the passion and enthusiasm of the author.

برین مثردہ گر جاں فشانند رواست

ہزار عمر فدائے دمے کہ من از شوق

بخاک وخود پتم وگواز برائے من است

Finally, I want to mention two things regarding the book. **The author has divided the life of Rasulullaah ρ into two parts. He termed the Makkan life as the life of the heart and the Madinah life as life of the brain. According to me, this is completely new but a very correct division.** In reality, after Nubuwwah, the 12 or 13 years there in Makkah, whatever perfections became apparent, they are mostly related to qualities of the heart. The important work done in the Madinah life needed intellectual ability and capacity and worry and planning.

The second thing is that those who read this book once will probably not be able to take complete benefit or enjoy it properly. Therefore, there is a need to study it deeply more than once. I read the entire book twice and certain places more than this. Every time I took the enjoyment of reading it repeatedly.

Was Salaam

Muhammad Manzur Nu'mani

The month of mercy, Rabi al Awwal 1358

An Nabi al Khaatam

Preface by Maulana Manaazir Ahsan Gilani J

Although this book, nay, a journal or article deals with the subject of the pure Seerah (may thousands of salutations and blessings be upon him), but it was intentional that the incidents have not been mentioned in sequence. Instead of mentioning the incidents the lessons or consequences are presented keeping a specific point in mind. Those who have read the books of Seerah or know its subject matter through some means and all praise is due to Allaah, there is no shortage of such people, there is no need for guidance for such people but Allaah forbid, if the opportunity does not exist for a person then there is sufficient treasure of this in Urdu. Especially during the last few years, Qadhi Sulaymaan Marhum Mansoorpuri wrote Rahmatul lil Aalameen and Chaudhri Nawaab Ali wrote Seeratur Rasul; Dr. Abdul Hakeem Marhum wrote An Nabi wal Islaam and finally Allamah Shibli Marhum and his worthy successor Maulana Sayyid Sulaymaan Nadwi through Seeratun Nabi ρ have honoured the Urdu language with subject matter of the Seerah. To such an extent that this comprehensive flower and reliable work had to be translated into other Islaamic languages.

In a similar vein, the efforts of the editor of Imaan, Qurayshi Saheb is outstanding. This ‘article’ was also written upon his request. It is the result of the efforts of these luminaries that today the easiest work to write on is the Seerah Nabawiyyah. Rarely a month will pass in which journals and books on this subject are written on all levels and are published. From this it is known that the pure

intentions of these sincere ones has created sufficient and deep taste in the nation.

Anyway, my objective is this that instead of the incidents, this booklet that is being published for the fourth time should deal only with informing of the results or consequences. Allaah willing it will prove beneficial for Muslims and non Muslims too.

إن أريد إلا الإصلاح ما استطعت وما توفيقى إلا بالله عليه توكلت وأليه أنيب

Sayyid Manaazir Ahsan Gilani

Makkan life

بسم الله الرحمن الرحيم

الحمد لله رب العالمين وسلام على المرسلين

In this way all came. All came in it. They came to all places (peace be upon the one) that came in greatly cracked homes but what to do? Whoever came in them, came for leaving. Upon one and only, he who came and came for coming, he who after coming never drowned. He shone and carried on shining, he grew and carried on growing, he progressed and carried on progressing. All know and all should know that the one who was given the book and he who was made to stand with Nubuwwah. In the pure group of the chosen ones, the right is only his and who can be worthy of it besides him. He who is among the future people as he was amongst those that passed. Those who are far find him in the same way and will always find him as those who are near find him. He who is recognized today and will always be recognized as he was recognized yesterday such that for him and only for his day, not night, one is his lamp whose radiance is overwhelming, otherwise he who condensed the names, what can he supervise his guides?

In our country, the work of the Avtars[1] is done in the form of the Veed[2]. However, negligent ones! When the burden of its names was

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[1] The meaning of Avtar is 'that coming from God', god or their idol comes in the form of man and reforms people. However, in the Hindumat, generally Avtar

not placed on you, then what are you sowing us that this is the burden of his work! The real hands of history dug a trench of darkness for the leaders of India and are continually digging, what, does a person have the ability to level it? Upon whom was it revealed? Where was it revealed? In what languages was it revealed? Was it revealed in poetry or prose? Revealed over centuries, revealed in eras (Juk)[3]? When upon all these foundational questions, such questions, without its research, a decision on the existence or non existence of something cannot be made, you know yourself that darkness was covering them. Tell me, how can the step of conviction be taken in this swamp of doubt?[4]

You are hidden from them, he is hidden from you, then, from which path will you see him, the sight you want to see and tread? How will he show you his way.

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is not a separate person from god (Bhagwaan), but is termed a god itself, i.e. Bhagwaan comes in his own form. [M.U.A]

[2] Veed refers to the collection of the religious books of the Hindumat. Possibly, it was written and compiled in the 8th century before ‘Isa υ. Regarding the old India, all the knowledge is indebted to the Veed. From all the Veeds, only 4 remain. 1. Reguveed (knowledge of praises) 2. Saam veed (knowledge of songs), these are sung when Brahmin is sacrificed and on religious festivals 3. Yajoor veed (knowledge of the method of sacrifice) it is a collection of prayers, incantations and worship 4. Athar veed (knowledge of the laws of magic and incantations). [M.U.A]

[3] The eras of the Hindus are 4; Sat Juk, Tareta Juk, Dawapur Juk and Kal Juk. Each era is called Juk. [M.U.A]

[4] Encyclopedia, detail on Sanskrit Veed

It is possible that Budh and the people of Budhmat[5] have broken you off from them whereas the truth is that before Budh, Bhaarat[6] and its children were broken from their Avtars but in order to lay the blame on someone else, they placed the accusation on Budh.[7] However, the question is those who were broken off from their pious ones by Budh, did they leave Budhshato at the feet of Budh the moment they were broken off? And today, if the religion of the Veeds cannot find the real origin, then with exactly this type of conviction, then can any original writing of Mahatmabudh and any definite statement give indication? If the Veedak Dahram is based on the stories of Bilmeek and fables of Mahaabhaarat[8], then the

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[5] Most of the teachings of the Budhmat religion are based on the teachings of Sadharathgotum. In the 6th century before 'Isa υ, a son was born to the Raja of Kapalwastu, Shadhudhan. He was named Sadharath. He is also generally known as Budha. There is a famous religion of the world known as Budhmat also. [M.U.A]

[6] The historical name of India in Sanskrit scriptures is Bharatwarsh or Bharatkhand, named after Raja Bharat. A religious book of the Hindus 'Puraan' states that a well known Raja Bharat or Bhaarat joined 7 areas and established a government. This government became very powerful. In this time, the area of Raja Bhaarat taken was smaller than the present Bharat. The name of it was Jamboodipa. After this Raja died, the Hindus began to call this area Bharatwarsh (the area of Bhaarat). The present Bhaarat is the spoiled form of Bharat. [M.U.A]

[7] There was a great difference of opinion and fight between Budhmat and Hindumat. It is said that foundationally Budhmat practically rejected the teachings of Hindumat. When Sadharathgotum saw that the old Veedakdahram became intolerable, he raised a cry against that religion. He said that there is no difference between Shodar and Brahmin. All are men and their rights are the same. Looking at the teachings of Mahatmabudh, we see that the roots of Hindudahram are empty. [M.U.A]

collection of thoughts known today as Budhmat, is its value nothing more than fabricated tales in the sight of those who do research?

Today, in the treasure of which historian is there such oil, that the light it produces from a lamp will let the recluse of Kapalwastu[9] show in its glory as it was.

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[8] The name of the author of the holy book of the Hindus Raamaain is Mahaarashigorobilmeek. Raamaain is a Sanskrit word meaning narratives of Raam. There is a long poem in Sanskrit that explains the biography of the Avtar of the Hindus named Raamchandarji.

[9] The founder of Budhmat Sudhaarathgotum is also called Kapalwastu, i.e. person of Kapal. Kapalwastu was the name of a city on the side of the Himalaya where Budh was born. The throne of his father Raja Shadhudhan was also here. This city was the capital of Budh. Dhul Kifl is one of the messengers mentioned in the Qur'aan. The thoughts of the commentators are, 'there are mixed views regarding the name of Dhul Kifl that are not authentic' [Ruh al Ma'ani p.27 vol.17] In this case, if we make the word Kapal into Arabic and take it as Kifl stating that Dhul Kifl was Kapalwala, as some think, then there could be reason to refute it in the light of narration. What surprise is it if a great religious revolution like the one of Budh is mentioned in the Qur'aan, especially on account of the relationship it has with Islaam as will be seen in future. This is closer to analogy. [Gilani]

[This view of Maulana Gilani is contradictory to the view of the majority of the scholars. Consequently, Maulana Hifz ur Rahmaan Sevhaarwi ⌡ writes, 'there is a strange opinion of one of the contemporary scholars that Dhul Kifl is the title of Gotumbudh. This is because his place of government was Kapal.' He writes further, 'we are not in favour of this tribalism. If it is proven authentically in history that the Ambiyaa' whose names are mentioned in the Qur'aan, he refers to a particular chosen person, then it will be rejected because no one before him said such a thing, therefore it is worthy of rejection.' He writes further, 'if a personality of the Qur'aan is clarified further then we do not need to reject it, but provide further proof against the opposition and rejecters. However, despite mentioning this reality, it does not imply that regarding an incident, if a person claims something out of his thought without proof, then it should not be accepted. Consequently, calling

The blame of the destruction of Aareendahram[10] is placed on Budh or Jeenio[11] but who lit the fire in Iran in which Zartasht and all his

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Dhul Kifl Gotumbudh has no higher standing than this.] – Qasas ul Qur'aan vol.2 p.525 – [M.U.A]

[10] The Aryan religions are those religions that began in the Aryan nation. The Aryans refer to the nation that came to Asis 1000 Aryan years before 'Isa υ in search of grazing grounds. They destroyed Iran and came in great numbers to Pakistan and India. They pushed the nations that were there towards the south and took control of the country. A few tribes of the Aryans headed for Europe and went to live there. They were white, tall and brave. They had great ability in work and the quality of arranging. They began as shepherds and slowly turned to farming. They lived a very simple life. Milk, butter, vegetables and grain was common provision. Men and women freely mixed on occasions and festivals. The sun, fire, water, clouds and other manifestations of power were worshipped. There was a custom of slaughtering animals in order to please their gods. The Aryan religions split into 2 parts: 1. Veedak and 2. Ghayr Veedak. The Veedak religion is generally called Hindumat and Brahmaniyyat when in the Ghayr Veedak religions, Sikhmat, Budhmat and Jeenmat are included. [M.U.A]

Study 'Hindustani Tahdhib Azmana Wusta me' published by Hindustani Academy, Ilahabad. For explanation of Budhmat and Jeenmat wait for my book 'Al Kitaab'. In it, the veracity of the Qur'aan in terms of history comparing other religions is discussed. This is the commentary of the first sentence of the Qur'aan 'this is the book in which there is no doubt'. [Gilani]

[11] Jeenmat is a religion that existed in the same time as Budhmat. It goes against the system found in Hindumat. Mahaaweer has great status amongst the founders of this religion. From the time of Mahaaweer two sects were created. One, Dagambar and the other, Shuwaytaambar. In the province of Bhaarat, Gujuraat, they are majority. In Bombay, they number more than 2 million. The Jeenmat do not accept the being of Allaah. They say that he who is great, the power found in the soul of that person is God. Everything in the world is eternal. Souls change and come but the feeling of being a separate being remains. Narwaa, i.e. the matter of the soul and moving from the soul is possible after the ninth life. Narwaan, i.e. freedom from the cycle of lives

works were burnt to ashes. Today, there is also doubt the existence of Zartashtra[12]. Majority of the historians are insisting upon proving him to be made up and a fabrication. Now, be just, who will attest to this religion he brought?[13]

Gaata! What was it? Where was it? In what language was it?

Is there any Paarsi religious leader who will console those who ask, not from the testimony of others, who can testify on his own! The commentaries and translations of Gaata[14], Awsta[15] and

is called attaining Narwaan. According to them it is a sin to kill animals, cut trees, to the extent that they cannot break stones. – [M.U.A]

[12] The messenger of the fire worshippers who invented the religion of fire worshippers, Zartasht is the old religion of Iran. Those who believe in it are called Paarsi and Majoos (Magians). Zartasht believe in two deities. They claim that there are 2 powers (Gods) in the universe. One is Ahwaraamzda (Yazdaan). He is the greatest deity and the soul of truth and the pious souls help him. The second is Aharman that is the power of evil, lies and destruction. The evil souls help him. The efforts of both of them are from eternity until eternity. When the pan of Yazdaan is heavy, the world is filled with peace and safety and when Aharman overpowers, then the world is filled with sin and transgression and the result of this is that there are calamities in the world and sky. Fire is used as a sign for Yazdaan because according to him it is something pure and it can purify other things. There is always a fire lit in the home of the Paarsis. Therefore they are also called fire worshippers. [M.U.A]

[13] See Fajr ul Islaam of Dr. Husayn Misri

[14] Gaata is the holy book of the Zartasht, the name of the starting portion of Awsta [M.U.A]

[15] Awsta is the name of the holy book of the Paarsis. It is said that it has 21 parts that was written on 12000 pieces of leather. **Alexander the Great conquered Iran in 331 and most of the Awsta was destroyed.** In the era of

Zandaawasta[16] undoubtedly remain. However, besides 21 chapters, there is one upon which the customs of the fire worshippers are based. If others do not have it, then is there a chapter of it found amongst those who believe in it?

Now these people who hit sticks, if someone among them says that a snake has come out, the sticks will break, carry on breaking, hands will become numb and carry on becoming numb but the snake will not die.

Those who make noise at the cremation ground[17]! Those who lament at the Zoroastrian graveyard[18]! **Listen! He who came here to go, after going, he does not return.** This is the narration of the world. Then, those who went, when will you cry upon them? This is the condition of those who do not have anything. Then, for those that come later, the plans of those that came first becomes their religion. The Dahram religion is the talk of the one who was before them in the world or those of the 18th century who cooked up all these fabrications. This is the religious fervor for those in the 19th

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the Sassanids, the Awsta was gathered and divided into 348 chapters. There is only one complete part of Awsta today called Wandeedaar. There is general belief about it that it is the speech of Zartasht. [M.U.A]

[16] The commentary of Awsta is Paazhandawsta. The book of Zartasht was in the old Persian language. After a while, other nations overpowered Iran and the language of the conquerors came into vogue. The old language was left. The result of this was in the entire world there was a handful left who knew the old language. Therefore the elders of the Magian religion wrote the summary and commentary of this book in the new language of Paazhand. [M.U.A]

[17] Where the Hindus cremate their dead, Shamshaam Ghaat. [M.U.A]

[18] This is the wells and buildings in which the Paarsis place their dead on iron bars. Kites come and prey on them. This special building is also called ‘the building of silence’

century, **in fact, the truth is that in the 10th Christian century, the trap of whispers was made. It becomes a ship of salvation in the 20th century.** This condition is of the one who has nothing but the names of the pious, not a leaf of work is left, but he whose call in the field of religion is the highest. He who kept their name as 'people of the book'. What, is it certain that the burden of those books which they take atop their backs and move around every corner of the world, these very Jews can find Musa υ through the path of their books; they want to make their lives from his life.

The children of Israel who work for centuries in the slavery of the Egyptians, who roamed the jungles, when the Rasul-messenger of Allaah, Musa υ was given the heavenly tablets on the eastern side of the dead sea, he became contented while on journey. **All know that among them at that time there were twelve tribes among the house folk of Ya'qub. These were the 12 Asbaat.** They were classified as the guards and protectors of Hadhrat Musa υ in his life. However, from these 12 tribes, not one or two, **all ten were banished by the Namrood of Neenawah and his son Sargoon[19] from the city of Shaamroon.[20]**

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[19] Where did these 10 tribes of the Bani Israel get lost? There are different thoughts of the historians regarding this. Most incline to the view that those who live in the mountains of Afghanistan and Sarhad are these people who first accepted the Budh religion and then Islaam. Darah Khaybar Koh etc. Besides various reasons, their forms, shape, habits and customs give support to this. Also, there is a historian part of the Tauraat from the Sarhadi tribes. Some of them refer to themselves as Israeli. The words of the Pashtu language is also a reason. Similarly, some say that the effects of the Shaamrooni civilization in Sindh are those of the same Israelis. **Some want to say that they were the rich of Rajput and the Israelis were the Brahmins of India.**

[20] Shaamroon or Shaamrah is a Syriac pronunciation. In Arabic, the sheen is changed to seen. Consequently, in Arabic it is read Saamrah just as Yashoo',

Those who were slaughtered, those who were killed, those who were burnt, men and women, the hundreds of thousands of old people were left, those who had no support were put in chains; tied in ropes and Sargoon hunted them like wild animals in south and east Asia, so, does the world not know that the lost sheep of Israel, after this Musa υ, his book, will be remembered even forgetfully in a part of the world?

It will be, there will be the jungle dwelling Israelis, there will from among those very nations of the world that lived in the southern and eastern parts of Asia. However, can the Brahmin of India have pride over being Israeli? Can the people of Afghanistan tolerate the swearing of being a Jew? Can anyone in Sindh and Baluchistan have conviction that he is of the progeny of the Jews of Shaamroon? Can the traders and businessmen of Maarwaar prompt them to say that their forefathers lived in Palestine? They strayed from Musa υ and this was destined for them. Finally, this pitiable group that had no support but their poverty stricken shovels. Their lives were dependent on it or the iron chains or ropes of fiber[21] they were tied in and banished from their homes.

A great strength of protecting the Shari'ah of Musa υ and the life of Musa υ, it went into the other powers of the world. **Now, the**

Shamweel and Musha is Yasoo', Samweel and Musa in Arabic. The magician Saamiri is also linked to this city. 127 years before 'Isa υ, the severe ruler of Ashoor, Saargoon conquered Saamriyah and destroyed all the Israeli wealth. Thousands of Israelis were put to the sword. More than 27 thousand Israelis were banished and they spread in the eastern areas of the Ashoora kingdom. People from other areas were brought to live in the localities of the Israelis. They lived amongst them and daily the children born among them were taken away from their national culture. [M.U.A]

[21] The leaves of a certain tree used to make rope. [M.U.A]

reliability of religion of the world depended only on these 2 tribes that lived in the southern area of Palestine. Although they were far from the Shari'ah of Musa υ in terms of practice, yet they were close in terms of name.

Then, the one who came to go, the sound of his final hour was sounded. The time came for those who came to go. Ashura[22] was destroyed, Babylon was inhabited, the famous Namrood of this Babylon (Nebuchnezaar) stood up like a hurricane. He came over like a cloud and then he fell like thunder. Upon the two surviving tribes, (فجاسوا خلال الديلر)[23] the commentary of which is explained by Jewish and non Jewish historians as,

'The entire Bani Isra'il; together with children and women were captured. Everything of the divine court was looted. The holy building of Hadhrat Sulayman υ was dug and leveled to the ground. The entire city was destroyed. The city walls were torn down, everything was set alight and the ashes of everything turned all things black. [History of the Jews, Abdul Halim Sharar p.61]

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[22] Approximately 2000 years before 'Isa υ, between the Tigris and Euphrates rivers of Iraq there was an old civilization that stretched to Egypt, Shaam, Lebanon, Armenia, Aylam (South Western Iran) and Babylon. Initially, the capital was Sharashoor. Upon this name the name of the kingdom was kept Ashuriyyah. Later, Ninawah was made the capital and a great palace and other buildings were put up there. The decline of the Ashuriyyah began after the death of Bani Paal. In 612 before 'Isa υ, the people of Babylon took control of Ninawah and finished off the kingdom of Ashura. Only its name Ashuriyyah (A Greek word; Syria remained). It is the name of a country in the Middle East today. [M.U.A]

[23] A verse of the Qur'aan which explains the destruction of the Children of Israel that a major power will enter their country.

This was the condition of their city and country. What happened to Musa υ himself and the last custodians of his book?

‘the entire nation of the children of Israel were captured and were sent to Babylon. Sidqiyaah – the king of the Jews was also taken by Nebuchnezaar and after reaching Babylon, his son was given various forms of punishment in front of him and was killed. In addition to witnessing this liver tearing scene, his eyes were pierced so that he does not see any happy scene again.’ [Ibid p.61]

Although the king of the Jews was blinded and although the Jews were kept alive, what a life did they lead?

‘living in great difficulty and harshness and remembering their condition they cried. They were prevented from doing their religious customs. They could not slaughter animals or keep fast.’ [Ibid p.16]

They were also separated from the Shari’ah of Musa υ in practice and the treasure of books they had, regarding it, we have this coincidental historical testimony,

‘**the holy Tauraat and old scriptures of the messengers were lost. This is because the people of Babylon, together with their indiscriminate hurricane, destroyed the historical and future Israeli literature and they also destroyed the holy books.**’ [Ibid p.59]

These two tribes were the last support for the religion of Musa υ and they were also destroyed.

It is the truth that the children of Ya’qub υ were given freedom from this life of slavery and disgraceful homes of imprisonment after some time. This freedom came when they were freed from the life of imprisonment and only those of their children remained who

opened their eyes in that country, where the teachings of their religion was forbidden and where it was classified a crime to carry out religious customs. However, in the sounds of their parents' crying and torture that reached their ears, they also inherited a religion of Allaah and were guards of the trust of some Rasul-messenger ρ.

The effect of the sound of crying and noise was that when Syris the king of Iran turned the throne of the Namrood of Iraq around giving the Israelis freedom, then a big group of them were dragged and brought to the heap of ashes of the city and forms of Sulayman υ and Dawud υ in Jerusalem after it was burnt. The first day of the Jewish caravan was as though they were crying and suffering until the group of Israelis came in which was with the sympathetic youngster Ezra or Uzayr υ. By his reminding the people, they thought of the book that was not present on paper of the world nor was a complete form of it present in the minds of those Jews who lived a life of imprisonment in Babylon, there was no incomplete form of it present.[24]

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[24] In accordance to divine revelation, Hadhrat Ya'qub υ laid the foundation of the Masjid in Bayt ul Maqdis (Masjid al Aqsa) and on account of it Bayt ul Maqdis became inhabited. Then after some time, through the command of Hadhrat Sulayman υ the Masjid and city was renovated. Therefore, the place of worship of the Jews is called the Temple of Solomon. The Temple of Solomon and Bayt ul Maqdis was destroyed by the king of Babylon, Nebuchnezaar in 586 B.C. He enslaved 100000 Jews and took them to Iraq. During this time when Bayt ul Maqdis was destroyed, Hadhrat Uzayr υ passed by there. He found the city in ruins and expressed surprise that will this city ever be brought to life? Upon this, Allaah gave him death and when he was awoken after 100 years, he was astonished to see that Bayt ul Maqdis was bustling again and had become a beautiful city. After Nebuchnezaar, in 539 B.C., the king of the Persians, Raush Kabeer (the head Syris) conquered Babylon and permitted the Children of Israel to return to Palestine. The leader of the Jews, Heerwada the Greatest built the city of Bayt ul Maqdis and the Temple of Solomon. The second destruction of

It turned around, that very heap of ashes turned around. It is said that from under that very heap of ashes and coal Uzayr υ got the Tauraat, that very Tauraat was protected by the 2 tribes of the Israelis such that only one copy remained in the temple, not in the homes. The Jews used to hear it every seventh year just as the Muslims hear the Qur'aan in every city and every town in Taraweeh and understand it to be necessary.

Below the ashes, this copy that was protected through the power of Allaah – as stated by the Jews – from the burning coals that burnt the temple of Solomon to ashes. It is taken as the original copy which the Jews of the future made their means of salvation.

Jerusalem took place in the time of the Romans. The Roman general, Titus, destroyed Jerusalem and the Temple of Solomon in 70 A.C. In 137 A.C, the Roman king Haydareen banished the Jews from Bayt ul Maqdis and Palestine. In the 4th Christian century, the Romans accepted Christianity and built a church in Bayt ul Maqdis.

During the first major battle in December 1917, the English took control of Bayt ul Maqdis and Palestine and gave general permission to the Jews to go and live there. Under planning of the Jews and Christians, in November 1947, the United Nations General Assembly had resorted to deception and divided Palestine between the Arabs and Jews. When the Jews announced the formation of Israel on 14 May 1948, then the first Arab Israel war began. The result of this was that the Israelis took control of 78 percent of the land. East Jerusalem (Bayt ul Maqdis) and western Jordan came under the control of Jordan. In the third Arab Israeli war (June 1967), the Israelis took control of the rest of Palestine and Bayt ul Maqdis. In this way, the first Qibla of the Muslims came under the control of the Jews. According to the view of the Jews, after the destruction of 70 A.C, one wall of the temple of Solomon remained where for 2000 years, Jews come to visit. Therefore, it is called the Wailing Wall. Now the Jews are planning to destroy Masjid al Aqsa and build the temple of Solomon. The Israelis have made Bayt ul Maqdis their capital. [M.U.A]

When all the paths to Hadhrat Musa υ was totally cut off, at that time a hole of an ashen copy came out, through which as far as possible, the Jews could then see Hadhrat Musa υ. However, time did not let that hole remain open and not once, but many times, after a hundred or two hundred years, sometimes from the Greeks, sometimes from the Romans an oppressive king stood up and would close the hole and the Jews would open it. **The king of Antioch (Antunees) the Greek would search for the copies of the Tauraat and burn them, wiping them from the face of the earth.** He razed the temple to the ground and built the place of worship of Jupiter[25] in its place. However, although the bloody command of Antunees was, 'By whoever a page of the Tauraat is found he should be killed.'

The Jews say that in the time of the Maccabee Jewish king, he brought out the book once again.[26] After Antunees, the trial of the

[25] Jupiter is a Latin word. From the ancient Greek gods, Jupiter (Zeus) is understood to be the god of all the gods. They thought that he has a lot of fire or lamps of light. Every morning, from those fires or lamps, he would send one to the sky so that the earth could be enlightened and get heat. When it finishes and becomes ashes or oil does not remain in the lamp, it sets and a silent lamp falls where no one can reach it, i.e. the god of all the gods Zeus sends a son every day to the sky. The ancient Greeks have simplified the matters of the stars for themselves and they decide on the clarity of everything through the decisions and works of Jupiter. According to them, he is the ruler of the cave of Olympius, he was the king of hurricanes and lightning. [M.U.A]

[26] It is said that the Nabi Ezra had arranged anew the first five books of the Tauraat and he recorded the stories in terms of history. History has not thrown any light on what subject matter he used to compile these books (Asfaar). After Ezra, Nahmiyah the Nabi compiled for a second time 22 small and big books. **After this, the flood of Greeks came upon Palestine and in 168 B.C Antunees (the Greek king of Antioch) got the holy scriptures burnt.** After this, through the courage of Yahuda Maccabee, the holy scriptures were compiled again and

angry Roman king Taytus[27] erupted like fire. He killed 1100000 Jews. The guards of the temple were fuel for the fire. The Tauraat then burnt and disappeared from the world. However, the Jews say, 'He created it somehow or the other.' This is despite the fact that the Tauraat did not stay anywhere except the temple or the royal treasure. After Taytus, the Roman king Haydayreen[28] slaughtered 500000 Jews and he did the same thing to their book what the previous rulers did. He also established the idol of Jupiter at the place where Sulayman υ built a Masjid. **He changed the name of Jerusalem to Aylyah. Until the advent of Islaam, it had this name until the one that came, came and just as he honoured the pure things of the world, he named the pure city of the Jews Bayt ul Maqdis.**

This carried on happening, destruction and demolition carried on. It could be understood that this small and dark hole through which Hadhrat Musa υ could be reached, how long could it remain open in this hurricane of incidents. It is the claim of the Jews that after they

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this time 12 books of the third compilation were placed with the books of the first 2 compilations. [M.U.A]

[27] In 66 A.C, the Jews rebelled against the Roman government. In order to quell this, the Roman general **Titus attacked Jerusalem in 70 A.C. he killed the Jews en masse and completely destroyed the temple. The surviving Jews were banished and they were forbidden from entering Jerusalem. This rule was relaxed later on and the Jews were permitted to enter special places in Jerusalem and they were permitted to visit the temple on certain nights.** [M.U.A]

[28] In 136 A.C., the Roman king Haydareen had inhabited Jerusalem again and named it Aylyah. In place of the temple, he built a place of worship in the name of Jupiter. In the 4th Christian century, the national religion of Rome became Christianity. After this, in 336 A.C. Constantine the Great built the Church of Resurrection in its place. [M.U.A]

were scattered, they were not separated from their Hadhrat Musa υ. The world can decide that the mirror that is presented by the Jews, can Hadhrat Musa υ and his pure teachings definitely be seen, the proper picture of them? The sketch of the Shari'ah of Hadhrat Musa υ prepared from this heap of ashes, can it truly be a proper form of the teachings of Hadhrat Musa υ? The thirst for truth, which has remained quenched, instead of conviction, coolness was attained through the coals of doubt. There is no discussion of this. However, those in whom there is thirst for truth, those who truly search for Imaani happiness, what, in this intense darkness of doubts and suspicion, can whisperings and incitement enter such thick jungles because there they will get the fountain of eternal life.

What strange talk this is that for approximately 2000 years, the translation of the ashen Tauraat, incorrect translations and translations upon translations were present in the world. Such incidents and names are found in abundance in it that are definitely after the time of Hadhrat Musa υ. Oh! The demise of Hadhrat Musa υ, his shrouding and burial are mentioned in it (except chapter 34), they do not even have the ability to tolerate lies that they still refer to it as the book revealed upon Hadhrat Musa υ. It is possible that there is no place for logic in religion but what, to the extent that the books in which it is openly stated that the messengers were accused of drinking and committing evil, a great Nabi-messenger like Lut υ (May Allaah protect us) was dirtied with his own daughters, the holy word of Allaah was filled with such foul speech that the urchins of the market are ashamed to say them. The book in which Allaah suffers, he cries, can it be the book of that Being who is praised and glorified by Hadhrat Musa υ and the messengers after him before the world?

A Roman Catholic[29] writes, although in repetition of debate but a protestant Christian[30] is addressed and how correct the words are,

'Now I ask a protestant that for peace of heart regarding their salvation, they cannot rely on any book that they can prove to be the word of god. A book they cannot understand. A book that the

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[29] In religious matters, the Catholics have the Catholic Church above them and their head is the Pope in Rome – whose leadership they accept. Those who accept it are called Roman Catholic. This is in contrast to the Protestants who including the Pope, accept the Bishop as the decider in religious matters. In their worship, there is a means seated on a throne between the servants of the church and god. The church is needed to accept worship, to forgive sins, to attest to wrongs, attaining freedom from hell and attainment of paradise, in everything the church is needed. To a great degree, the church is special with matters of permissibility and impermissibility. The Catholic church accepts Christian brotherhood as their foundation which was established by 'Isa υ and it was held up further by the 12 disciples, especially Paul. Paul was among those who laid the foundations from the disciples. They accept the bishop and head pope to be the representative of Paul. They deem it permissible to worship the pictures of Hadhrat 'Isa υ and Hadhrat Maryam radhiyallaahu anha. [M.U.A]

[30] Protestant Christians is that group who separated themselves from the Roman Church in the 16th century in order to reform the church. They follow Martin Luther who came up in the 16th century. He began to oppose all the popes of the Roman Catholic Church and laid the foundation of the Protestant religion. When Luther saw the wrong of the Roman Pope then he leveled objections. The local church ordered Luther to repent and to take his objections back. Luther rejected. Consequently, he was boycotted in Germany. However, his thoughts spread very quickly until the entire Germany was reverberating with sounds of reform. Luther translated the old and new testament. The outstanding characteristic of this group is that they have accepted the Injeel as the source and the fountainhead of Christianity and he said that the people of the church had no right to forgive sins, nor is there any need to become monks. Similarly, he permitted marriage for the religious and he did not permit them to keep pictures in the church and prostrate to them saying that it is idolatry. [M.U.A]

ignorant and weak read for their destruction. A book whose majority has been lost, a book filled with errors and is incomplete. It does not have all the necessary things for salvation. Can such a book be the basic principle of faith and can it be a complete path of salvation?'[31]

Those who classify this book as the religious fountainhead of their religious law, when this is their testimony, **then why do they do not have conviction that the book that came for going; it's time for going has come.** It is for this reason it is said that not out of coincidence or something disorganized, but in accordance to a predestined system it came. In accordance to this law, it went to where it came from. **Just as the 10 tribes of Israel did not get the teachings of Hadhrat Musa υ after they dispersed, in a very similar way the 2 tribes were also lost even though they were under the misconception that we found it.**

The religious group remains to be discussed whose messenger said in clear words even though it was two and a half years after his Nubuwwah, **"My going was better for you such that the one coming will not come without my going."**

Saying this, the one who came to go went. The Christians still say that he did not go but when they are asked that through which paths do you find 'Isa υ and his life? Then the time to see will be when they stare at each other, glance at each other, is there a book of Christ with you? Is there a translation of it with you? The poor souls will have no reply but silence out of astonishment. They have a few birthday celebrations of unknown people.[32] The importance of this

[31] Monthly Tarjumaan ul Qur'aan, Article of Dhauqi Shah from Mir'aat us Sidq of Priest Bardley translated by Mr. Nicholson p.161

[32] Those writings and articles in which happiness is expressed about birthdays etc. It should remain clear that in the famous festival of the Christians

to us Muslims is not more than a general journal detailing the birthday (of someone). They are called ‘Sa’eedi’ or ‘Shaheedi’ and in lieu of a few coins, the reciters move around India reading them. These journals are called the Injeel! Choosing from thousands of this type of Injeel, they claim that they received the book of god, they received Christ and his teachings, they received the light of salvation.

How were these books chosen? Every Christian knows that the people of the **council of Nicaea**[33] placed a pile of them on the altar. **It is said that below them, a robed priest closed his eyes and prayed, he was reciting the following incantation in his heart, ‘Whatever is lies should fall, whatever is lies should fall.’**

It is said that all fell only 4 and a few letters of Paul did not fall. He lifted his head from prostration and placed his head there. After this, ‘This is the true Injeel of ‘Isa υ’. Upon this voice, the sky was lifted upon his head, it is said that 2 of the priests of the council passed away.

At night, this report was placed on their graves, in the morning, an official signature approved it. This strange and bizarre way was not done in the world before this or after this and no one got a chance to

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‘Christmas’, happiness is expressed of the birth of Hadhrat ‘Isa υ. This day has the status of ‘Iyd according to the Christians. Christmas Day is also called ‘Iyd Meelaad e Maseeh’. Celebrating a birthday is part of this. [M.U.A]

[33] It was a city in eastern Rome called Faylas in English. By indication of Constantine the Great, there was a famous council held by the Christian scholars. More than 300 bishops from Shaam, Iraq and the Island of Britain participated. For 2 months, the meeting was held in the presence of the king. In this council, the puzzle of ‘3 is 1 and 1 is 3’was made an integral part, in fact, the foundation of Christianity.

do it. Upon this decision conviction was created and Christianity remained alive on this conviction!

اف لكم ولما تعبدون

Regret be upon you and upon those whom you worship

Whereas just as ‘Isa υ said that my going is beneficial for you. The Christians place their ears upon this one and **they would not insist that the one who went remained, then after the going of Christ, who was not to go, but he who came to come, how much ease would there be in recognizing him?** There would be no need to read an incantation to drop the Injeel from the table nor there be a need to get a signature from the dead.

And what, did ‘Isa υ make the world wait for the coming of the one coming that came with the going of ‘Isa υ? What surprise is there that he saw it from so near and the truth is that the objective of two and a half years of Nubuwwah if instead of building, the Christians would also give glad tidings and state,

مبشرا برسول يأتى من بعدى اسمه أحمد[34]

As the Qur’aan stated, then in place of Hadhrat ‘Isa υ, they would search for him, the one for whom Hadhrat ‘Isa υ came to point out.

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[34] Saying this statement by ‘Isa υ that after me there will be a Rasul-Messenger whose name is Ahmad. It is the translation of this famous verse of the Qur’aan which is of the first section of Surah Saff. It is translated in Greek as ‘Faarqaleet’, ‘Proklotoos’. Now, every year the translation is corrected, ‘The Holy Soul’, ‘Comforter’, ‘Interceder’, ‘Representative’, ‘the Soul of Truth’ and Allaah knows what else. However, some of the research scholars of the Christians who have passed have classified the translation of ‘Ahmad’ as correct. See Khutbaat Ahmadiyyah of Sr. Sayyid Ahmad Khan.

Anyway, if Hadhrat ‘Isa υ said this, then he came to say it.[35] But just as those who reform western lands fulfilled their responsibility in this way, look 500 years before this, the eastern countries blew a trumpet[36] from Iran to China in order to make one east, listen! Going on, what bequest did he make to the world? Even though a lot was destroyed but that which was saved from destruction, in it this final period of Mahatma Budh remained alive until now, which he placed in the ears of his student when his life was coming to an end, when his breathing became fast and his faithful servant was saying and his tears were washing his feet, ‘Master, who will teach the world after you are gone?’

Budh said in reply, “Nanda! I am not the first Budh that has come to earth, nor am I the last. In his time, there will be another Budh that will come to the world.”

“Holy, one of an enlightened heart, one whose action is filled with intelligence, blessed, knowledgeable of the universe, an unparalleled leader of man, one who makes apparent in eternal realities, he will also make them apparent, **he will propagate like me a complete and sincere religious system of life.”**

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[35] The reality is that 450 years before ‘Isa υ, a movement in the name of Budhmat came up in India. Slowly, it made a number of eastern countries (Japan, China, India, Turkistan, Taataar, Mongolia etc.) under a single religious banner and made it one east. Similarly, on account of Hadhrat ‘Isa υ, a number of western countries have become one. When this happened, then he came who finished off east and west and made the world one religion, one book, one Qiblah. **It is for this reason that Buddha is known as the proclaimer of the east and Hadhrat ‘Isa υ that of the west.**

[36] This is a type of horn that is blown, known as a bugle. In olden times, a bugle was sounded in order to announce a royal meeting or to announce war. [M.U.A]

Nanda said, “How will we recognize him?” “He will be named Maytaria.”

On 16 October 1930, in a famous Hindu English publication of Ilahabad, ‘Leader’, an article on page 7 column 3, the translation of this **‘Maytaria’** word was discussed, **‘He whose name is Mercy’.**

Is there scope to doubt after this that the mercy unto the worlds ρ that the western Muqaddamatul Jaysh[37] and giver of glad tidings did its work and went, the exact same work was done very well no matter what the world thought. However, in explaining the incidents, where he was preparing the western farms for the well of mercy, and undoubtedly, no nation of the world benefitted from the rain of mercy of the Budh as did China, Iran, Bukhara, Khurasaan, Turk, Tartar, Mongolia, Afghanistan, Sarhad, Baluchistan and India.[38] If only it was such that the believers of the western guard[39], fulfilled the aspiration of their guide instead of getting involved in the useless argument of proving 3 to be 1 and 1 to be 3. Fulfilling it was their greatest objective. (May the peace and blessings of Allaah be upon them) It was close that his aspiration would be completed by them and what, did both these guards of the east and west sound the call of coming of this person’s coming?

The messenger of promise and the messenger of the covenant[40]; who of those who made the promise broke it? These two were not

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[37] The part of the army sent forward, every first flag or battalion. [M.U.A]

[38] It was appropriate that this subject be taken up and written separately from the history of the Bhuddists. There is great need for it.

[39] This refers to a person making something famous, one who informs, one who praises. [M.U.A]

[40] Besides the Qur’aan, the book of the messenger ‘Malaaki’ clearly mentions the title of Rasulullaah ρ

far but those who were far and very far, they went ahead of the world and did not show off their closeness. In the light of the chest, Hadhrat Kaleem was shown, they saw him and screamed, ‘God came from the chest, he shone and came forth from the mountains of Faaraan[41] with 10000 noblemen.’ [Creation chapter 17,2]

See, Hadhrat Musa υ is also witnessing and on account of him he was also seeing thousands of years before. Those who attained the rank of angels only upon witnessing. They did not see one or two, but they saw 10000 of them. They testified to their nobility.[42]

In the hope of the house of Dawud υ, restlessly this was sounded from his flute, ‘Blessed is the one residing in your home. He praises you from eternity. He passes Makkah making a well.’ [Zaboor chapter 18]

Even though the Qur’aan names Makkah as Bakkah so you are not content, but when the famous enemy of the Qur’aan Margolith[43] has testified that this Bakkah in the Zaboor is no other place than Makkah of the Arabs, then why have the rejecters kept silent?[44] This is whereas the one whose father blew his flute in the desert and he

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[41] Faaraan is the name of the mountains of Bakkah. In terms of biblical literature, this is a clear reality. In order to hide the truth, we sought it in works of the other parts of the world instead of Arabian works. In Khutbaat Ahmadiyyah, Sr. Sayyid has a detailed discussion on this.

[42] It is stated in Bukhaari that when Rasulullaah ρ entered Makkah as a conqueror, then there were 10000 companions with him

[43] David Samuel Margolith is a famous orientalist. He was born in 1858 in Britain and died in 1940. He remained the professor of Arabic at Oxford University from 1889 to 1937. [M.U.A]

[44] See Sirat un Nabi of Shibli Nu’mani from Encyclopedia Britannica, ‘Muhammad (ρ)’

bowed his head before his son Sulaymaan υ who was seated atop the throne. Not by sign or indication, but in no unclear terms he made the aspiration of his heart apparent in these words, ‘He is certainly Muhammad (ρ), he is my beloved, my life!’ [Tasbeehaat e Sulaymaan chapter 5, 12]

What, for him, for his home, is only Hadhrat Dawud υ and Hadhrat Sulaymaan υ uneasy?

‘The desert (Arabs) and its inhabited cities (Children of Isma’il) will raise their voice, the residents of Sil’ will sing a song, they will call from the mountaintops, they will make the glory of Allaah apparent.’ [Book of Joshua chapter 42]

You cannot wipe out the mountains in order to make a truth lies. Ask every child of Madinah Munawwarah to which mountain did they bring their goats for grazing.[45] When the person arriving came from Makkah to Madinah and who was seen by the messenger Hibqooq centuries before, shouted the following in joy, ‘Allaah from the south and he who is holy, he came from Faaraan and through his power the sky was hidden. The earth was filled with the praises of Ahmad’ [Ibid chapter 3]

In his fervent speech, the messenger Joshua sounds a call in the following words, ‘In the night of the Arabian desert, O caravan of intelligent ones! Come and welcome water to quench your thirst. Come, the residents of Tima’! Come and meet those running away bringing bread because before swords, naked swords, they are running away from filled quivers and the heat of battle.’ [Joshua chapter 21]

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[45] The signs of the trench at Sil’ are present today and this mountain is known by this name today

What, those who reside at the side of Sil', the people of Madinah, said when the person arriving came,

طلع البدر علينا

And songs like these were reverberating from the mountaintops and until now, in the memories of which nation is this song not protected. Look! From this call did the honour of the children of Qaydaar (the Quraysh) drown in the wells of Badr. Does history not call out correctly with the condition before it happened and hundreds of years before did Joshua the messenger not call out, 'In exactly a year, a year of the workers, all the pomp of Qaydaar will be in the soil.'

What could I say that those who promise, with what power did they fulfill it? In the condition that whatever they had was destroyed. But who could say that what power saved these special writings from destruction? The Mullaki messenger truthfully said, 'the god which you search, Yes! The promised messenger (ρ)[46] with whom you are pleased. He will come into his temple suddenly. Look! He will definitely come. The lord of the groups says! Who can wait for the day of his coming and when he comes, who will remain standing?' [Book of the Mullaki messenger chapter 3]

The temple in which he will suddenly come[47], all are aware that in a certain time, in order to destroy him, the pact hung in the Ka'bah,

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[46] In the verse of the Qur'aan (وإذ أخذ الله ميثاق النبيين) there is a clear announcement that there was a promise taken from all the Ambiyaa-Messengers regarding Rasulullaah ρ and Allaah made Himself a witness over this promise.

[47] On the conquest of Makkah, Rasulullaah ρ reached Makkah suddenly in such a way that when the army of 10000 Sahabah reached the outskirts of Makkah and when they lit the fire in order to cook food, then only did Abu Sufyaan and the people of Makkah come to know that he came.

the same thing happened that happened[48] with the books of those who promised. Who is there that can stand before him?

He is like the fire of the blacksmith and the soap of the washer man. [Mullaki chapter 3]

That which was to burn burnt and that which was to be washed got washed. That which was to be cleaned and shone, it became clean and shone. Despite hiding it, it shone until now. Well, the discussion will become lengthy if we go into the details of all that which comes in between. **In front of me at this time was only this much to show that whoever came, they came to go and it has been seen in the light of clear testimony that whoever came,** finally, one by one, in some way, themselves, their lives, their teachings, wherever it rose from, it finally set there and undoubtedly this was destined for them. Which power in the world can open the principles tied by the power of Allaah? **Then see if he comes, he who came to come, with what glory he came, with what grace he came,** not among the slavery of the Egyptians, but ever since the world is in existence, the curse of slavery never touched their homes (them being from the children of Aadam), in whose minds no dirt of slavery passed their minds, only the winds of freedom as it was said to Ibraaheem υ,

‘he will be Arab, his hand will be against all and the hands of all will be against him.’ [Creation chapter 16, 12]

It is for this reason that they thought their freedom to be most valuable, ‘he will live amongst his brothers.’ [Ibid]

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[48] The Quraysh united and stopped food and water from Rasulullaah ρ. The agreement they made was hung in the Ka’bah but white ants ate all the oppressive things up.

Undoubtedly from all the children of Aadam, this was one bloodline that kept their hands against everyone and the hands of everyone was against them and they always lived a life that was not simple and easy for anyone in the world. **He arose in this freedom and in the sensed powers, that which was termed as power, he arose with the call to free man from each and every clutch.**

The people of the world, all the people of the world, in fact the limit was this that even the free people of the world, not future man, but breaking from true power and they were under the burden of false and imaginary power probably for three hundred and fifty years and how many are there who are still under these powers. **He arose belying all these false powers.**[49]

Demise of his parents

Then see! He whose father passed away, those who believed in all the false powers became worried and began to scream, they lamented over who will bring this child up? Calling the weak powerful, in order to break the power of the powerful, it was shown with him that not after birth, but before he came, he came into this field where the banner of freedom from false powers will be unfurled, he was free from this deception of power that the world calls 'father'. And just as before he came, his locality gave testimony of this freedom, together with growing, just after a few days the pillow of this incorrect reliance was pulled from under his head, we all call this 'mother'.

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[49] The lineage of Hadhrat Ibraaheem υ and Hadhrat Isma'il υ spread in Arabian lands, it can be assumed that about 350 years before the birth of Rasulullaah ρ the people of this place became involved in idolatry otherwise the religion of Ibraaheem υ was spread amongst the Arab tribes. See Al Fauz Al Kabeer of Shah Waliullaah Dehlawi

In the custody of Abdul Muttalib and his demise

He who lost his powers of youth was taking support from the shaky wall of old age and was finishing the show of life. Together with old age his grandfather wanted that in the reality of true freedom becoming apparent; he wanted to throw some deception through his participation. However, he who was a proof himself of his claim, his proof would become weak. If the deceptive veil of the custody of Abdul Muttalib was not torn at the right time, finally it would be torn.

In the custody of Abu Taalib

The amount that the reality shone on the forehead of this orphan and one without heirs, it did shine. If instead of his dependent, poor honourable uncle Abu Taalib, May Allaah protect, he would have been handed over to the care of the one dealing in interest of Makkah; Abdul Uzza famously known as Abu Lahab. **However, the child of a lion is not brought up in the house of a fox.** The drop in whose destiny it is written to be a pearl, it does not fall in the mouth of ocean worms[50] and frogs.

What weakness was created in the conviction and certainty of his existence while in the custody of Abu Taalib? Regarding whom, probably no one is unaware that for some time, Abu Taalib lived on those Qaraareet[51] that his nephew got from the people of Makkah for shepherding their goats and camels. What a strange thing it is that the one who could not bear the weight of bringing up his own children, and it is for this reason that out of force, Ja'far, Abbaas

[50] This refers to an ocean worm whose cover is like bone and looks like a dome, open on one side and closed on the other. Known scientifically as Cochlear Helix. [M.U.A]

[51] A paltry coin of a certain weight

and Ali were placed in his lap.[52] In the lap of the one whom they were born for nurturing. So, how can this baseless thought be that he who the hand of power was directly nurturing, the accusation of his nurturing is coupled with another? If this is understood, then probably a considerable part of his life would have been spent in his power, he will be understood to be brought up by him.

Wet Nurse Halimah Sa'diyyah radhiyallaahu anha

Understanding also does somersaulting regarding this of Halimah Sa'diyyah radhiyallaahu anha; a notion that was created without reason.

He got milk from Halimah Sa'diyyah, Halimah or the camel of Halimah, the goats of Halimah, the husband of Halimah, the children of Halimah, in fact, all the people of the tribe, all of them, got milk through him. What is the story regarding this? All know it but they do not know or do not want to know.

Arabia

They say that a person could be free from his mother but around whose neck is not the yoke of slavery of one's homeland that whatever a person's children get, they get from the chest of the earth. Whatever he eats, whatever he drinks, whatever he wears, in what he lives, to the extent that finally where he is buried, is there anything but the land or the provision of the land? What portion of this lie is true? For this, look, that to correct the path of this definite

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[52] Due to difficulty in livelihood, Abu Taalib was straitened and he finally gave one of his sons Ja'far Tayyaar τ to his brother Abbaas τ to be brought up. Similarly, his second son Hadhrat Ali τ was given to Rasulullaah ρ. Generally, the Seerah and History books mention the straitened conditions of Abu Taalib. If this was not the case, then why was his nephew of eight or nine years forced to shepherd goats?

freedom he was taken from this land that is barren and poor from everything being created. It is said regarding it that a person lives on it. The things from which life is created. It is strange to note that there is no possibility of creation in this land and crops of death come from it. Probably this locality of the world was his place, it was his home. Hot winds that burn, burning hot sands, hot burning mountains, these and things like this are the foundation of the valley that cannot be cultivated and through destructive forces like this, this barren farm that could not be cultivated became inhabited.

Through the worshipping of baseless gods by the one to whom the angels prostrated (man), the one giving salvation to their progeny came. The experienced proof of his call was uncovered in this way and came forth when he lifted his head in this very land and calls the world. What, was power created in his call through spreading the flowers of the flowerbeds of Kashmir, of its lush, dense and sweet smelling valleys and from the fruit filled gardens of Shaam, the world is called that,

He who does not see

Is one who does not know his sights [Hadhrat Amjad]

What is seen in these countries, how many thirsty ones were buried forever by roaming in thirst in the illusion of a mirage that was not an inch in their sight, it was not even in reality, whereas looking at things; if the neck of their intellect was free from the noose of deception, then they would have found it with their eyes in a similar way as they find them outside. Anyway, the country that had nothing, when it gave testimony from its being itself that everything will be found there, what any person in that land would not get, and could never get, regarding which it is said that what is not there? What, after eye witnessing this, can a person be deceived regarding the noose of a country or being a slave of some place?

Quraysh and the condition of the Quraysh

Just as he made the head of man light from the burden of dust and sand, what, before presenting the call, the Power did not make him or his blessed existence a proof that the people who sing religious songs at the feet of the idols of nation and state, therefore, one's blood and the blood of one's children, understanding this, the people who offer vows and sacrifices that in the existence of a nation, the responsibility of the individuals are hidden. These people were ignorant of the everlasting nature of nation and individual, in fact, they were totally unaware of the secret of eternity.

Look, just as they were born in such a country in which there was nothing, similarly, it was from the Power that the nation in which he was born, they did not have anything. What would he take from their minds, their hearts, their nature and nation when they did not have anything themselves? Even if they had something, then whatever was the outside condition, it was the same inside. In fact, in all probability, their hearts were harder than their mountains. Their minds were emptier than their plains. By remaining among them, one would be more spoiled than beautified. Instead of growing, those growing among them would be shivering.

Yet it was the person and Makkah was not a village, it was a city. Believe that there was no Madrasah there, no college, no university, no society, no club, no lawn, no places of manufacture, no cradle of knowledge, there was no organized governmental institution, yet it was a city. It had a few characteristics of a city, a place of worship to which travelers would come from far and wide, it was on the main road that travelers from the south and north would pass.

Childhood and shepherding

In all probability, what came from the unseen in order to tear the veil of this doubt was that as long as he took something from him, the difficult conditions of that age forced him to separate himself from the city and be taken to the jungle. For the shepherding of men, instead of men becoming his companions, animals were made his companions. Before getting involved in the occupation of trade, for approximately 22 or 23 years it was his routine that in the morning he would take the flock of goats and camels and go far into the desert. Evening would come and he would take the flocks of the people to their homes. Whatever he received upon reaching home he would eat and being tired, like a shepherd, the greatest shepherd of man would sleep. What was in the city? Who used to come? Who used to go? He probably never got to know. From this it could be gauged that in the life of this shepherd there was only one time that the need arose of the thought to see some festival. Probably, with this desire, the shepherd returned early. Evening came. He fulfilled his needs and went to a relatives' home. The commotion of the festival did not begin and the rays of heat of tiredness shone and put him to sleep. His eyes opened and the festival was over and the sun rose from the east and showed its presentation, the sun was shining.

This was the condition when he could take something from his nation but when Allaah wanted that him, his mind, his heart, his intellect, his nature could not take anything from apparent powers indefinitely, then He commanded him to distribute all these things in the world that no one got until today as 'Isa υ said, 'I have many things to tell you, you cannot tolerate them but when Faarqaleet (Ahmad) comes, then he will show all the paths of truth.' [Yuhanna chapter 16, 13]

It is apparent that after assuming this position of duty, the treatment that his nation began meting out to him, what would he get from them in this case? When everything, in fact, they were ready at

every moment to take his life. Then, the one who did not get anything from his nation, he did not get knowledge, or action, they were short of it themselves. However, he was even deprived of the nationalism and ignorant enthusiastic family honour they had in order to protect their freedom. In fact, before all the people, he announced, he did not prove and show through the testimony of his own personality that he does not get what the nation wants nor does he get what is wanted from the nation but whoever gets something, he gets it upon his wanting. **Who can doubt that the greatest proof of his claim is himself, his life?**

The argument about the Hijr e Aswad

Until this time he remained away from the nation until it was time for him to show favour. However, with him it is strange that whenever the time came to show favour upon the nation, the people found him linked to the nation and he was standing with them. In the trial of the Hijr e Aswad, the Quraysh almost broke their glass of safety and security, however, see! The one staying away from people in the desert amongst animals and those like predators, exactly like predators who ate one another's flesh, how easily did he unite them who divide? It is the experience of time that despite staying away from people, his trustworthiness and truthfulness was stamped on the hearts of a nation as hard hearted as them so that the person who said centuries before, his speech could be verified, 'He is called trustworthy and truthful. One of his names is written, a name that no one else knows.' [Revelations of Yuhanna chapter 19, 11]

In this way, at various stages of his life, fatherly power, motherly power, family power, national power, country power, each and every one was broken and torn with great force and they were belied and this chain carried on in this way.

However, now before the call, in the building of his proofs, they were getting firm one upon the other[53], he reached such a stage where all were astonished that now all shall see.

Marriage

You have seen that at such an age, a youngster of the world attains something or the other. He did not attain anything. And the one who stayed most of the time among animals, what will he finally get from the prisoners of seen powers that he could give value to? It is true that his family was very high, and so high, without exaggeration, no other house from the children of Aadam had such nobility and honour. Not only at that time, but approximately 2 thirds of the known world were proud to obey the circle of these pious people. Besides the Muslims, who does not know that all the Jews and Christians in the world complete their honour and nobility at his great grandfather Ibraaheem υ. Then, among the children of Ibraaheem υ, not from the lowly stomach of some Iraqi woman, but from the daughter of the king of Egypt he was born and he was the reply to the sound of pain of Ibraaheem and Haajirah. His name was Ismaaeel (one heard by Allaah). The one who was accepted by the Rabb of the Ka’bah and upon this basis, Ibraaheem was granted the grand position of leadership of the world. **He was the grandfather of the one coming, who came into the world with great glory.**

Besides this universal high position, in the Arabian Peninsula, in terms of lineage, who was higher than the people of Quraysh? Even amongst the Quraysh, who was there amongst the Arabs who could equal the position of the households of Qusayy and Haashim in terms of the honour and respect they attained through their

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[53] When a building is built, bricks are placed one upon the other or sand is placed. [M.U.A]

unparalleled service? However, until this time, whose shoulders can reach the height of theirs!

All this was, but with which group of those who worshipped wealth was competition, ahead of their minute understanding and low courage, what was the value of the great debt of the past? The child who had no father, no mother, no grandfather, from his guardians, even if the name of his uncle was taken, he was involved in straitened circumstances. It was not the era of degrees but the question of capital and ability has remained in every era. It was at that time as well. It is apparent that the person who spent his entire life on the few coins he got for shepherding goats and camels in the desert, how could gazes fall on him from those who had no scope for anything but things and apparent matter? It was them who were not ready to sacrifice conviction in hard work upon good thought of something unseen. If truthfulness and trustworthiness were found among them, then what did they have the strength to slaughter wealth and honour upon this truthfulness and trustworthiness?

What hope can be held in an ignorant, poor idol worshipper, when we find truthful propagators in front of us in this condition, in which probably this uncultured Arab was not involved?

However, it is the same thing whose proof always came before the claim; here too, suddenly the same proof became apparent suddenly with a strange glory.

The greatest leader of poor Hijaaz was the leader of Makkah and whatever the leaders of Makkah collectively had, the woman that possessed that wealth individually; she was the wife of this luminary. Her name was Taahirah[54] and Khadijatul Kubra radhiyallaahu anha. In terms of this, not only Makkah, but she was

[54] See Seerat un Nabi of Shibli, chapter on Khadijatul Kubra radhiyallaahu anha

the wealthiest women in Hijaaz. It was the strange doing of Allaah that for a few coins that were attained by searching in the jungle for the thorns of Acacia and Idhkhir grass, it was given to Khadijah and whatever was with Khadijah all was given. People thought the most low of it, it made them the highest of all so that those who desire leadership and for it, a person does not become a leader who does not get the hardships of the world from the sky, **but a leader is he in whose hands is the people, rich and poor.** The call with which he came from Hira, carry on looking! In what forms his proofs came up and were proven on the form of the world.

Who heard such a call and who saw such a proof? The call was made and the proof was shown. In the world of deduction and conclusion this was indeed something strange. (May the peace and salutations of Allaah be upon him) look that there is a light with him, those who want to read, they can, such movement later on did happen from it that poverty straitened who! A person is uneasy about poverty!

Love of solitude

Anyway, when leadership/wealth comes, it comes with its pomp. It comes with splendor, it comes with glory and power. However, the one who was given a chance to rest in a palace, search! He will be found in a desolate place. The leaders of Makkah are in their mansions and the leaders of Taa'if are in fruit laden gardens and their palatial homes. However, the one that has complete choice over the head leadership and has permission to utilize, he is in the darkness of the mountain cave. Then, the capital that he gets, is it in the market of the merchants? Family ties were joined, guests were fed, useless ones were given support, the burden of the burdened was lightened, ignorant were taught, calamities were laid in time, this is the report of Hadhrat Khadija radhiyallaahu anha in which his wealth served. [Bukhari and other authentic books]

Then the one that was small became big, big in wealth he became, in fame he became big and he became the greatest from all that had the same hopes, from those of his time and his companions. Finally, who had greater than him! The red river that was to flow for the black stone, he whose single hand turned the direction of the storm, he from whose home guests always left honored, under whose garment of wealth the orphans got protection, he who earned to provide for those with no income, he who taught professions to those who did not have, he carried the loads of those who held them, he became a support in times of difficulty, whatever Allaah wanted to take to him, He made them flow in these paths.

The one who spent all his capital and all his strength in the branches of piety. It can be gauged that the heights of fame and honour, respect and integrity he got after this, who got it from among them? In the idols and temples of wealth and affluence, the qualities of truthfulness and trustworthiness are not worshipped, however, what; will honor come out victorious in the game against the workings of these powers? Undoubtedly, not only in his city, but wherever people came and filled the city and they came and went for trade, in all these localities and places, in fact history shows that in countries as well, his name became high. You have seen the sh ow of where his flag of greatness flew.

So the things received in a palace, how much of disbelief, how filthy and black insides (malice), there would be baseless malice that would be leveled as accusations against him, when he spent weeks and fortnights in caves, not only the day but frightful and fearful nights were spent. What was the need to go to mountains and islands full of snakes and scorpions, predators and harmful animals, the carpets[55], silken mats and unparalleled pillows, beds that had

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[55] These are general Arabic words that were used in the era of ignorance. From this we learn that these things were found in the ignorant society. Tunfusah

engravings[56], without fear and doubt, if he wanted, he could have attained it easily this way. However, instead of Iranian carpets and Roman pillows, the earth, and bare stony earth was his bed and hard stones were his pillows.

The innocence of the wife, she would not go into poverty. There was food and innocence. Innocence is this. **The one who did not have any bed besides dust, if he sleeps on dust, then what dust has slept? The one who could sleep on a throne, he sleeps on sand. His gold is such pure gold that has no impurity.** This was the first stage of the place of test where he was brought. The examiners should examine, the testers should test and in whatever possible way is in them, they should try to bring it out.

They should bring their yardsticks. They should come running with their stones for checking and examining. Test[57] and see! The one who Allaah created pure, definitely free from filth. Is there anything but truthfulness and honesty, trustworthiness and sincerity in him? Hit it properly with big spoons and see! Is any rice in this pot raw? The rays of light that are hitting it from within are enlightening the world. Stare! Tear your eyes and stare! Put binoculars on your eyes and stare! Is there any trace of darkness in it?

After believing in the Nabi, who had courage to test this pure nature? This was the underlying reason that not for a month, not two months, not even a year or two years, but who of you do not know that he had to spend 13 years in Makkah in this way that it was as

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Zaraabi are different types of cloth used in mats. Namariq, a word also used in the Qur'aan (ونمارق مصفوفة وزرابی مبثوثة)

[56] Beds that have roofs, a bed having a covering on top. [M.U.A]

[57] The action used for checking gold and other metals is called 'Kas'. [M.U.A]

though no one knew him, as though no one will believe in him, whereas not him, but the Sahabah who carried his shoes and served him, in approximately those 12 or 13 years, not only the Arabian Peninsula, but the east and west, hundreds of thousands of miles away from Asia and Africa millions of people filled as though there was no rejecter amongst them. 15 years later, in the era of Faarooq τ, the government spread and became such as the messenger Hibqooq said centuries before,

‘the sky hid through his power and the earth filled with praises of Ahmad, he stood up, he shook the earth, he gazed, and spread the nations, old mountains were turned to particles, the old mountains were turned to particles before him, the veil of the land of Madyaan was shivering’.[58]

Beginning of revelation

Now see! From the life of solitude he brought a great call, it comes in exactly the same way as Nabi Sulaymaan said, ‘See the voice of my beloved! It jumps over mountains, it comes climbing over hills.’ [Ghazl ul Ghazalaat chapter 1]

Coming down from the mountain, in front of the world, filled with astonishment, he made the announcement of his experience as the messenger **Joshua said, ‘The unlettered has been given a book such that he reads and says that I am unlettered, I cannot read.’** [Joshua chapter 29]

Those of understanding understood or did not understand, what can I discuss about that, however, in Bukhari it states that in the cave of

[58] Madyaan and Madyaani, it refers to the people of Makkah in the language of the Bible. See ‘Al Qawl as Sahih’ of Allamah Al Ustaadh Al Faraahi

Hira, in front of him, the first truth was suddenly[59] unveiled just as the thorny bushes are cleared off a mountain through fire,

إنني أنا الله لا إله إلا أنا

Indeed! I am Allaah, there is no deity but Myself

The eternal echo echoed in this way that the listener cannot show that where the echo came from. However, it did echo and echoed with that fire. Hadhrat Moosa υ felt it this way and it is in the Qur'aan. It comes in the memories of those other than the Qur'aan that the one sitting in the shade of the tree hopeless, went and that very Shaakiyamani[60] said, 'Found it, found it, now you will not be lost, lived, lived, now there is no death.' (Or something similar)

Allaah alone knows what Budh was, who he was and what he said. What the people heard, however, it is mentioned in tales and stories that he said words of this type.

Anyway, this sudden coming of the truth and after the sudden coming is mentioned in Bukhari that the angel then came.

The angel was the truth and the truth was the angel, those who say this. Now what can I say that he who tasted knew, we did not taste and did not come to know. The call was presented before us, a strange and unique call, a call that shakes the heart and cannot see,

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[59] In the Hadith of Bukhari explaining the beginning of revelation it was explained that in the cave of Hira, first truth manifested itself suddenly. After that the angel came. Most of the commentators of Bukhari said that they both mean the same thing, i.e. the truth that was manifested suddenly is the explanation of the coming of the angel. However, there is no reason to make two incidents into one.

[60] Shaakiyamani refers to the founder of Budhmat, Sadhaarath Gotumbudh [M.U.A]

how can it be shown? The blind have no choice but to hear from those who see. A wretched one is he who cannot see and turns his back away from that which the seeing ones saw and turns his neck away.

However, who can believe before knowing? He will know then believe, he will recognize then bow, this is the natural path of conviction. If you did not see the sun, it was in your destiny. However, the one standing in front of the sun, if he separates his one blink from the other, then it is in his control to belie the sun! There is no one forcing you to touch the fire, but after touching it, who can deny the heat?

In a similar way, see that the sun of truthfulness and trustworthiness rose from the side of Hira. It rose and stopped in front of the ability of man to feel and deduce. From this the truth is known. It is possible that just as among thousands, there is one who is denied of the natural power or the sense of hearing has been snatched from him, but all are blind, all are dumb, just as this is impossible, similarly, this is also impossible that and there is no sense in a person for the truth or honesty. 'This is a doctor and this is not a doctor'. Upon this decision, lives are given. The instrument to injure the eyes is pierced into it.

The train that goes in the desert cannot be driven by anyone. It ascends high places, travels on the shores of rivers of blood, the power of the decision that comes from the driver and passenger, by separating the driver from the passenger, it creates comfort in us that we have given everything and ourselves over, our children and families, and have placed our wealth and possessions in the carriage of the train. If we do not have the sense to separate truth from falsehood, then what doctor and driver? No branch of life can carry on for even a second.

This is the reason that what form, negative or positive remains, reality was not measured upon this yardstick of this laahoti[61] of truth, take wealth and run, take the earth and run, take women and run. Whatever can be thought of, they tried each one, pushed and tested but the hold of the feeling of truth and trustworthiness that was set upon their hearts before the call, did not become weak by any plan, what is there in it? What is within it? Wealth? Fame? Or something else? The needle of every question, long needles were placed and each one saw, again and again, but there is nothing but truth in it. There is nothing in it but sincerity. Every test, the result of every examination was this. This was the positive form of the test, they got nothing from this path.

Now they began to consult each other about the negative plans. The heat of the gatherings at Dar an Nadwa were intense, in its history, it was never so hot.

Hit! Hit his inside! Hit his forehead! Whatever is inside him, hit upon the forehead! Strike! Money! And whatever efforts were possible, do all of them! The Power, gave them a great chance, without any difficulty, with great generosity, such generosity that was definitely lost in the history of the experience of truth and honesty, he gave.

What could they not do! When permission was given, then what did he do and not show, at that time there was complete serenity, he became a complete embodiment of patience and placed his outward and inward in front of each of them.

In the path of this test, what then happened, except in the one who had this level of truthfulness, that level of trust that was in him

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[61] In the divine world, when the seeker reaches the stage of fana’ fillaah. [M.U.A]

(from the children of Aadam, who could this be simplified for?) who could undergo it?

The Sahabah ψ are tortured

They let their hands upon his companions that had no heirs and no support and they let it upon them in this way that there was no moment in which they stopped. They hit a person lying on lit coals, bare backs were laid down, people were made to lie on burning sand.

When a dog dies, then a rope is tied on its legs and the janitor drags it but the leaders of the Quraysh were such janitors that tied the neck of a living person and he was dragged through the streets of Makkah with those very ropes, stones were placed on them and they were whipped while naked, leave the 'truth', they were given difficulty, given uneasiness for speaking the untruth. They were tied in straw mats and hot and cold winds were passed through their noses, those upon whom this passed; the test they were put through, it is apparent. **The reality is that in order to create some movement in the beneficent and merciful natured one, this hurricane was created.** In order to attain total patience and complete serenity, there was this severe and difficult test. Besides this, the one who explained what was within him, if there was the slightest suspicion, then for him was his soft heart, this sight was tolerable for the hard hearted. However, everything was shaken and it was shaken with total power but the one placed on the rock of 'truthfulness', except tears filling his eyes, he was not shaken. Coals were placed on the head of an old poor woman. In front of her, a spear was pierced into the chest of her husband. Looking at this liver tearing condition of the mother and father of Hadhrat Ammaar τ, involuntarily there was movement in the tongue but the sound that came from this movement was only this, 'O the household of

‘Ammaar! May Allaah have mercy on you. After difficulty, it is not far that Allaah will open up ease.’

Migration to Abyssinia

Birds have nests in which they seek protection and snakes have holes in which they hide and save themselves from hunters. However, in order to break the power of the call, the mountains that were broken on the poor ones out of oppression, they did not even have that. They had large numbers of slaves who did not have their own homes or even a door. Alternatively, they lived on other’s support. When they are after those who support, then where is protection for them? They did not even have capital to leave Arabia and create for themselves a place for their prostration in the long wide earth of Allaah. Oh! they could not even find a place for their foreheads, on the earth of Allaah, upon which to place their foreheads in front of Allaah. In order to shake him from his place, in order to shake them from that place upon which the Power placed those to be seated. This force is being exerted on others. Finally he had to keep a stone on his chest and bade his favorite daughter and beloved son in law farewell so that others could get a home. His house, leave a house filled with blessings! Without knowing the difficulty of being banished, a young husband and new bride lowered their heads and without a home, in order to give a home, these that had a home traversed the ocean and reached Abyssinia. Hadhrat Uthmaan τ took the daughter of Rasulullaah ρ, Hadhrat Ruqayyah radhiyallaahu anha and the poor and destitute of Makkah and such type of people and reached Abyssinia. The parents, relatives and associates of the faithful were forcing them into disbelief and this was not the first time but it was always shown that no one was forced to believe. However, history is filled with incidents showing that people were forced into disbelief. Upon this, the disbelievers spread the concept that Imaan (faith) spread through

force. Anyway, in this group was the son of Abu Taalib, Ja'far Tayyaar. There was great struggle in order to show that the work of testing – who it was given to – he did not waver in testing. He took the matter of scrutinizing them to the final point.

It was shown that this group testing did not care less about empires, if there was a need to tear great curtain of the court of the king of the elephants, they would do it.

Those whose interest and engrossment was of this condition, it can be gauged if they stopped for a moment in the chain of tests. Kingdoms came to an end, governments were finished but in this long period of history, the government of this world that is still standing on its feet[62] and who through the weapons of science and alchemy are making effort until now to bring it down, but they are still opposing in court. The king of this very Abyssinia sat in the circle of his ministers, leaders and priests and those that came to make the slaves of Allaah their own slaves, they were coming forth such that their thirsty swords will now be given blood and their coals will be given meatballs.

The historical speech of Hadhrat Ja'far Tayyaar τ in the court of Najashi

[62] Regrettably, when this subject is being written, the condition of this government is that they gave protection to the oppressed and for 1400 hundred years they came into the protection of Allaah. One of their kings oppressed, he only oppressed because the throne was inherited by a monotheist instead of a Trinitarian, or it was to be inherited. The poor Mani Luk who was the original heir, he was deprived of the throne for the crime of Islaam. He was thrown into prison. Haileselassie understood this to be great success but the unlawful blood of the moth did not give permission to the candle to rule. Oppression was let loose on the oppressor and the government came to an end.

However, a youngster[63] stood up before them and with unseen power roared,

‘Listen O king! We were diving in ignorance, we bowed before idols carved from stone, we ate carrion, we were besmeared with immodesty, we used to cut off relations, we were only pain and grief for our neighbours, the powerful amongst us used to eat the weak and suddenly Allaah sent a Rasul Messenger amongst us. We knew of his lineage, we all experienced his truthfulness, honesty, trustworthiness and chastity.

He called us to Allaah and commanded us to separate ourselves from all this filth and from the idols we carved from stone, to join relations, to be good with our neighbours, (he commanded us to) stop doing those things Allaah had chastised and from the blood He prevented.

He prevented us from works of immodesty, from professions of shamelessness, we should not fabricate stories, we should not eat the wealth of the orphans and we should not falsely accuse chaste women. (By repeating with emphasis) he commanded us to worship Allaah and not to make anyone a partner to Him.

He also made it necessary upon us to perform Salaah, to give Zakaat, and to fast.

We have true conviction in him, we verify him and accept what he says. Whatever he brings from Allaah, we tread upon it. (Then,

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[63] This was the elder brother of Hadhrat Ali τ, Hadhrat Ja’far Tayyaar τ. He went with those who migrated to Abyssinia. After 8 years he came to meet Rasulullaah ρ in Madinah. A few days later he was martyred in the battle of Mu’ta. **He was less than 30 years old when he was martyred. After 1300 years his body was found intact, the marks of the injuries were found on his body. This was published in the newspapers.**

turning) it is for this reason that we only worship Allaah and do not attribute any partner to Him. We take as prohibited whatever Allaah has prohibited and we take as permitted whatever He has permitted.'

There was silence, the first absolute ruler[64] in his land shouted, cried and said, 'Who can give to such people? How can they be handed over?'

The iron that was heated, when the condition of its heat is this, so the one that heated it (ρ), who can tolerate its heat? Except for the one that did not touch or the one that hesitated about touching, otherwise those who touched are seeing that with which power this fire is being put out. Effort was made to put it out by poor people, by rich people and by the fountain of royal power. Instead of being extinguished, it spread even more. Instead of being put down, it rose even more, therefore I say that knowing or not, touching or not, seeing or not – all have the choice. However, the one who knows, the one who touched, the one who saw, it goes beyond him not to accept. Through being caught in reality, after this the only one who can free himself is the one who is caught but on account of some internal evil he claims that I am free, this is the group of stubborn ones, the group of these shameless rejecters that belie and on account of some internal filth they belie on purpose. However, these were not the people who let themselves free by knowing or closed their eyes from seeing, but they used the choice of knowing, then how could they remain aloof from believing, the one who saw the sun and its rays, can he rub his eyes and remove what he experienced?

Rasulullaah ρ begins to suffer torture

[64] For the biography of this king, see my book 'The First King in Islaam'

Anyway, this was their test that was heated but the real source of all this and the one that heated it up, his exam was limited to positive tests. Until this time he was given respite and tested just as the lives of his companions were taken and the honour and respect was taken.

They took his bodily comfort and rest, they snatched their right to live, they tested they hesitated in the path of testing this real fountainhead of ‘truthfulness and trustworthiness’. Although he rejected the seen powers but the gaze of those who tested, their straitened gazes depended only on that which was in front of them. Anyway, the amount of this dependence was very little, but whatever amount it was, when 80 or 85 people came out, then it is apparent that the path for the testers was quite clear. It is true that in terms of the laws decided between the different tribes and families of the Quraysh it was not easy to stretch their hands upon him like they did with the slaves, foreigners and those without support that had no heirs. These oppressors oppressed and targeted them with a cool breath. They were overpowered by the Banu Haashim and they were ashamed of their allies. Their target (Rasulullaah ρ) was linked to them through family. They could not be patient for long.

Effort to break Abu Talib

Now negative tests also began. The experienced of the Quraysh decided in their gathering that there is no need for lengthy efforts, but the biggest boulder that was in front of their apparent eyes, although he was not resting on it but they had conviction that his greatest support was his uncle Abu Talib. It was decided that just as the boulder was made, it should be removed from under his feet in any way. They had conviction that with this, he and his call both will bow down. Whatever was possible, they did in order to attain this objective. In the beginning they lost some hope and a great deal of hope but in reality, what was he standing on? How was his eye witness created? If Abu Talib was not ready to destroy his 40 years

of effort and love, history has preserved this occasion when his orphan nephew who grew up in his lap was told by Abu Talib in a shaky voice, ‘Do not place such a burden on me that I cannot carry.’

The Quraysh were successful, the boulder moved but not only the Quraysh, the world saw that in order to drop whom this was done, it did not shake from where it was, there was only a voice that a person is saying, **‘By Allaah, if the sun is placed in my right hand and the moon in my left and I leave this effort, it cannot be.’**

This was their hope of their positive effort. In order to extinguish the hidden coals it was said and they saw it too. The sun and moon was not with them but whatever was with them, they gave it and lost hope. The other negative and oppressive actions they began doing, he announced in clear, definite terms regarding them, **‘This work will be completed or I shall die in it.’**

The work was to be completed and what scope of doubt was there but giving it you saw. Now take it and see! Look properly! In the path of this negative test, lives were given and this is desired, ‘Either I shall die in it or I shall be killed.’

The testers who were hard hearted and had black bosoms, did they have any mercy regarding this? Whatever they could do, all that they were doing, but did their hearts ever pain? Is there anything attack they left, upon respect, upon honour, upon his body and his life? **Definitely there was no arrow in their quiver that was left from being shot.** He married daughters were divorced[65], dirt was

[65] **The two daughters of Rasulullaah ρ were married to the two sons of Abu Lahab, they had not yet moved in with their husbands.** Only with the intention of dishonouring, Abu Lahab commanded his sons to divorce them. In the honourable households of the Arabs, divorce was something of great disrespect.

thrown on his head, thorns were spread in his path, intestines that were filled with dung were placed on him while he was in Salaah, phlegm was spat in his face, a noose was placed around his neck.[66]

The valley of Abu Talib

Finally, all know that food was stopped from them, water was stopped from them, all means of life were stopped from them, not a month or two months, **they were forced to live in the valley of Abu Talib for three years.** He was forced himself and the old Abu Talib, sinless children and weak women of the Banu Haashim and other families were placed in this condition.

That merciful and compassionate nature that let alone man, even if an animal goes through difficulty, the person is uneasy. What a severe time of test it was that breastfeeding children were screaming because there was no milk in their mothers' breasts. **Eight days and ten days would pass and not even a little amount of food would go into their mouths.** What a severe time it was that a dry skin that was (previously) dripping of urine was washed, roasted and eaten. Their teeth probably did not chew even dry meat.[67] They did not probably eat goat meat with desire. They had to spend weeks, their screams of being in difficulty, what great uneasiness there was on account of this pure nature by hearing the shouts of difficulty, only the only who has pain in his heart can gauge what it was and those who have a stitch within themselves for those with pain. However, here the inside had to be made apparent and shown, it was left so that the doers could do as much as possible. He was recording, he was rubbing, placing his fingers and scrutinizing that whatever is

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[66] For details see my book 'The Difficulties of Nabi ρ'

[67] This incident occurred with the conqueror of Iran, Hadhrat Sa'd Ibn Abi Waqqaas τ in the valley of Abu Talib

made apparent, is there anything inside, is there anything but him anywhere. For those experimenting, all the supplies, all tools and equipment were given one by one so that in future they could give testimony, they had to fulfill the responsibility of testimony before the world.

The value of the difficulty in the valley of Abu Talib; incident of Mi'raaj

The stage of the valley of Abu Talib also passed. Here they were separated from everything of the world and the pace of the separation was made faster on account of the cries and pleading of the oppression. The one who was by nature away from the world and worldly people, when he was separated on purpose and he was separated by such severe repression, so much that more was not possible for a person of a soft heart like his. It could be understood that the pace of separation from the world finally led to being raised so many levels on the other side. **If something is repressed on one side, then inevitably it will prosper on the other.** If hiding and silence is resorted to, then intelligence on its own will gauge how much increase will occur on the other side.

People do not think, otherwise together when coming out of the valley of Abu Talib, the person saying made apparent something even more unique than the incident of Hira from the Power, so upon whom until now the light of this night did not open, in which the unlettered was given a book, he began to say that in one night, how can so much progress happen and what kind of progress was simplified.

A few advises regarding Mi'raaj

What can be said to these simpletons? Finally, the one repressed from the bottom and they were continuously repressed from

merciless ones and they continued to be repressed. How strange is it that we ask regarding him that how did he progress upwards and why was he made to go up. The one who did not even know what the world was? What is man? What is the creator of both of them? Is the world in man or is man in the world? Upon whom this puzzle did not open, so what knot will he open in which man is tied with his Creator, the Creator is upon the throne as well and the one called khalifah and man is the same one in whom the soul of the Creator was blown, by his jugular vein, the being of the throne is there.

As long as you cannot control the differences of these opposites, why are you going into this type of spread out realities? One who neither knows the soul or the body. They discuss amongst themselves that did this incident happen with the soul or with the body? So what if it happened with the soul? The one who did not understand any of the two sides, upon what basis does he specify one? The tree of personality before you and the different names of it are sand, water, fire and wind, lowliness and highness, the earth and skies, that which can be seen and the invisible, it is from them that the waves of the Euphrates and Nile[68] or Ganges and Jamna flow. Then, from there in the worlds where you and your sight cannot reach. The rivers of Tasneem and Kauthar also flow forth, what do you know that where is the root of the tree and its final existence will finish upon which form. Why does the one who cannot see turn

[68] During Me'raaj, Rasulullaah ρ saw from the roots of Sidratul Muntaha the rivers of Jannah flowing. He found the Euphrates and Nile flowing forth from there as well. From this explanation it could be understood that Sidratul Muntaha is a reality and is equal in the world where it could be seen/felt as well as in the world where it cannot be. For details see Hujjatullaah al Baalighah of Shah Waliullaah ﵀ and my book 'Me'raaj'.

his face, when the one who saw it said that it is Sidratul Muntaha[69]. There is sand, there is soil and wheat is bread, bread is blood and blood is meat, meat is somewhere an eye, somewhere liver, somewhere bone and somewhere nails. In one existence what different aspects do you see? So, if someone saw in the existence of the tree, the Nile and Euphrates and Tasneem and Salsabeel (rivers of Jannah) coming out, then why did he see wrong? When he was given milk and the voice of 'you have adopted nature'[70] came. If one quality is seen in the colour of milk in another world, then the form of lies, if it becomes stone in another world, the form of jealousy is a scorpion, greed was seen as rats running around, then what astonishment is there? **Definitely there are two desires in man. Animalistic and angelic.** So if those who gain control over their animalistic desires, if they see this desire as a bull, then what astonishment is there? It is white, the Buraaq, fast in speed, so fast that wherever its sight fell, that is where it placed its foot. It was like a horse, tall without a hump, not as low as a donkey, well built and average height, everything but it is still an animal.

What should be done, traversing great signs or Aayaat e Kubra[71], those who stay in the small signs or Sughra Aayaat, how could they be made to understand where it went? When it went? How it went?

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[69] There is a very high lote tree in the seventh heaven. It was the end point of the journey for Jibreel υ [M.U.A]

[70] There is indication to this Hadith that on the occasion of Me'raaj, Jibreel brought a utensil in which there was wine and a utensil in which there was milk. I took milk. Jibreel said, 'You have adopted nature.' [M.U.A]

[71] The verse of the Qur'aan mentioning Israa, i.e. Me'raaj, it is explained therein that Allaah took His servant from Masjijd al Haraam to Masjid al Aqsa at night so that He could show him His signs and another place that mentions the incident states that the signs there are classified as Aayaat e Kubra, i.e. great signs.

This deaf one who traversed the world of light, when it was told to move in this world of sound, the ruffling of the peacock, the chirping of the birds, the laughter of the partridge, then it asked, the world of sound? How far? Upon what? How long will it take to reach? Wheres the veil of the ear was lifted, the one whose internal senses were awakened together with the external senses. Why do people hear it and get worried, when the one whose internal qualities and conditions are pure? In addition, these subtleties can be cleared by every person. If they are asked, they will verify.

It is another thing that what happened regarding whatever was to be shown. If in a special way, it was shown a few days before, from all the messengers, eight and from them, beginning from Aadam, visiting the builder of the Ka'bah Hadhrat Ibraaheem υ, why was the meeting of that person finished who like Aadam migrated from his hometown and reached Madinah and when Makkah was conquered, his work also came to an end. He who saw and those who were shown.[72] Ponder over their lives. It will be seen that what

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[72] Hadhrat Aadam υ was shown to him on the first sky, Hadhrat 'Isa υ and Hadhrat Yahya υ on the second, Hadhrat Idrees υ on the third, Hadhrat Haaroon υ on the fourth, Hadhrat Yusuf υ on the fifth, Hadhrat Moosa υ on the sixth and Hadhrat Ibraaheem υ on the seventh. **Just as Aadam left his home, Jannah, and migrated to the world, Rasulullaah ρ left Makkah and reached Madinah.** The trial of the Jews in Madinah encompassed him in this way just as 'Isa υ and Yahya υ were encompassed. **Idrees υ was the inventor of writing.** After Badr, Rasulullaah ρ developed reading and writing amongst the Muslims to the extent that the freedom of every prisoner depended on him teaching 10 children how to read and write. After Idrees, he sent letters to the kings. Going forward, just as Haaroon υ was beloved to the Jews, Rasulullaah ρ was loved by the Sahabah ψ. Then the leadership Hadhrat Yusuf υ got in second land of Egypt, Rasulullaah ρ got it after migration to Madinah Munawwarah in just a few years. Then, just as Hadhrat Moosa υ attacked his homeland of Palestine, Rasulullaah ρ attacked Makkah and freed it from being led by polytheists. Ibraaheem υ built the Ka'bah, he

was to happen, it was happening at that time in some colour whereas regarding these incidents when not only life but a life of the great trust, it was shown in the Aqsa Masjid, then at that time, not eight, but all the messengers of the world were seen behind this Imam, he who was the greatest Imam of mankind. O Allaah send salutations and peace upon him.

The truth is that the one who was taken to be truthful, a load of doubt was placed on his every truth in the hearts, have conviction that accepting him is apparent rejection and through this faith this is thorough turning away. He has become murtad-renouncer who rejects and 'truthful' the one who affirms.

Oh! I have gone very far, but in order to bring close those gone far, there was delay, it was not delay. Anyway, this was happening that the one who is repressed from one side, then why is there surprise that he went far, and so far on the other? Finally, if this did not happen naturally, then what would have happened? The result of it was that in order to know repeatedly, it is said to open one's eyes, apparently, there was an increase in their belying but internally in their research this claim created more effort and difficulty and now in the path of tests, they began to think of such things after which nothing could be thought of.

Demise of Abu Talib and Hadhrat Khadijah radhiyallaahu anha

They were making their final plan on this side that in this closed world with its time, the time of these two people came to an end.

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took control of the Ka'bah and made it the Masjid of Ibraaheem υ once again. Upon this his life ended.

Those who were tested, in terms of incidents, this is nothing for them but in terms of the laws of man in general, he thought of it in abundance. Doubt doubted that at the time of shaking these two held firm, at the time of breaking, these two gave comfort.

In essence, Abu Talib carried on and the first woman to accept Imaan, the leader of those who have Imaan radhiyallaahu anha completed her work and left. He was left alone in the field of tests so that the accusation of this piece of comfort could be cut off, be destroyed and it was cut off and destroyed. However, the one testing, in the field of testing was standing firm and with all these conditions, remained firm, that passed upon them and were passing upon them.

But until when? The people of Abyssinia were in Abyssinia, the people of the world were in Aakhirah, with the people of Makkah, more than the ten years of tests had passed, what form of tests were there that were left except that plan which was the final plan.

Journey to Taa'if

They are not listening, maybe others will. Here my heart does not want, maybe there it will, thinking things like this, not very far, but he thought of the station in the heat of the leaders of Makkah, Taa'if. There was no one with except his freed slave, Zayd bin Haaritha τ. The wealthiest woman of Hijaaz also passed on and whatever was hers was spent in this path, it had been spent, everything was gone, **not even this much was left to hire a conveyance to go to Taa'if.** There was nothing to make the road easy except two inferior sandals. In this way he reached and he came to those of high standing. He made apparent whatever he came for. Then in all his experiences, this was the last experience that whoever he went to, they turned away, whoever he spoke to, they pushed him away whereas the treatment of strangers, in the

beginning, this did not happen with Rasulullaah ρ. Not in the reports of a Nabi-Messenger (and not in accordance to the explanation of a Nabi-Messenger), human nature can do this initially, those who knew nothing, **but logic was coming from their tongues,** ‘The one who does not even have a donkey to travel on, did Allaah not find someone else to make His Nabi-Messenger?’

This was the first arrow for the broken heart. **One leader who was drunk for power said,** ‘May the cloth of the Ka’bah be torn if Allaah made you a Nabi-Messenger and sent you.’

The honour of the Ka’bah in their eyes was linked to their idols, the ones kept there in the name of the tribal idols and in their thinking, these idols kept the entire Arabia tied to the Ka’bah. **He presented his political viewpoint,** ‘If you are a Nabi-Messenger, then I am not worthy to speak to you, and if you are not, then it is disgrace for me to speak to a liar.’

This was the logic of the third of them.

He who was for everything and for everything, until Qiyaamah, what a dangerous sight, they were returning everything, in severe and bitter sentences they were replying, the matter did not end here only by rejecting whatever was presented to them but the one holding them by their waists and dragging them away from the fire[73], he was being thrown on his back, he was stoned and thrown, his knees were injured, his calves were hurt, his clothing became red, it became red with innocent blood, his lifetime friend lifted him unconscious from road, took him to the edge of a water hole, he wanted to remove his shoes, but from the dry blood, **it was difficult**

[73] This is the translation of a Hadith of Bukhari and Muslim in which Rasulullaah ρ said, “My example and your example is that I am holding you by your waists from the fire.”

to separate the sole of the shoe for it had become stuck in this way.

And what else happened! **Until where can the detail be mentioned, the summary is that whatever happened in Taa'if, it never ever happened.**[74]

But, did the incident of Taa'if finish upon this? The road was turning but the people thought the road was straight. He stood at the side but nobody waited whereas in Bukhari, when the question regarding the greatest difficulty was posed, then he admitted, **'The greatest difficulty I got from those who do not believe was in that valley, on the day of Taa'if, on the day when I presented myself to the sons of Abd Yaleel.'**

Then why did the people remember Uhud and the mountains of Uhud? But compared to Uhud, they remember Uhud, they forgot it, he was also asked, 'Was it a severer day than Uhud?'

In reply to it, that passed, he presented Taa'if, so what will be asked of those upon whom it did not pass? The reality is also that just as they were suppressed in the valley of Abu Talib on one side, on the other side he was raised and so high that he encompassed the earth

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[74] As mentioned before that Taa'if was a place of rest for the Makkan leaders in the heat. They had gardens and mansions built for themselves here. The garden in which Rasulullaah ρ stopped on his return was that of Utbah and Rabi'ah, two leaders of the Quraysh. Their gaze fell on Rasulullaah ρ from their mansion. Although they were enemies, but they were Arabs and of the Quraysh, their hearts could not accept. They sent their Christian slave, 'Addaas with a plate of a few bunches of grapes. It was accepted and he recited 'In the name of Allaah' and began eating. 'Addaas was surprised at this. Upon enquiry, **Rasulullaah ρ said that I am the Rasul of Allaah. 'Addaas τ heard this and fell at his feet and began to kiss it.**

and sky, the low and high, the seen and unseen, even that upon which everything finishes, this limit of the Sidrah.

Of a similar type, similarly, in the valley of Taa'if, what was returned and was returned in such a way that the one he met reviled him, the one he linked to separated, the one he called drove him out, the one he joined to broke off, this was the limit of rejection. It was as if every atom of the world was conflicting him, it was rejecting him.

If this was happening and it was happening in the light of day then why was it not understood that every negative law of which power ends on positive, whose tone of every action broke upon the rejection of the action. Being entangled in the complication of 'action upon action', when this incident happened in the world in this way, **then undoubtedly from the side of Safa, the rejection that began, it stopped in this valley of Taa'if.**

Whatever was rejected will be accepted, whatever was pulled will be called, whatever was dropped will be lifted, the demand of intelligence was that if it happened and probably it so happened.

The narration of this world is that the one who creates causes always comes in the colour of a cause. The real movement comes in the form of a disguise. How strange? In this lengthy time of the Makkan life of tests, 'they were sitting and they were suffering', there was nothing but this scene. However, when these incidents of Makkah were concluded in Taa'if, then see what happened, it reached its final point.

Return from Taa'if

Zayd came out of the city and washed the body that was smeared in blood clean. They reached a garden before them in order to take rest. Where the bruised, energy-less, hungry, thirsty and weak, the

foreign travelers were treated with a few bunches of grapes, what will it do to a tired heart but ability was created to lift his feet. They reached the turn of Qarn uth Tha'aalib[75] and tiredness made them sit. Holding his head, he sat down and the one who wanted to take the rejection of action to its final limit now wanted to begin the reverse action. Movement was created in a tongue that was silent for ten, twelve years. That which was closed opened, floods gushed forth, at that time, who was listening to what was bubbling? Through the words of Zayd τ, a few words are protected. The boulder of patience and peace of years broke and this fountain sprang from it, 'My Allaah, your weak one complains before you, before you, he explains of the scarcity of his means, look! Softness was adopted with man, I am sobbing like this amongst people, O the Most Merciful King from all those who show mercy! Age! You are my Rabb, you will you hand me over to, those who are far from us, make me close to them or have you handed control of my affairs to my enemy? Then too, if you are not angry with me, then I do not have concern for it, but whatever it be, my imploration is before you, the shine of your face that becomes light in the dark, I come into the protection of that light that from it is the world and the Aakhirat, I seek protection from Your anger upon me, I come into shade from Your anger falling upon me, I shall prevail until You do not become pleased, there is no power and no might except with Allaah, the Most High, the Great.'

These are a few drops that were protected from the waves of that day, otherwise who knows what was said? What was told? Five times, when the doors of conversation between man and his Rabb

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[75] This was the place which is the Meeqaat of Najd and is also called Qarn Manaazil. At this place, in a piece of cloud, Hadhrat Jibreel υ came and here he sought permission from the angels of the mountains to avenge this treatment. [M.U.A]

open, the speech that he begins with, is it said or are we made to say it?[76]

The truth is that, he who says that the negative law has finished, it was finished in the valley of Taa'if and it definitely finished that whatever was his objective, it was completed. The inside came out, it came with complete power, in every form, in every form, giving, it was shown and it was shown completely, it was taken and they were tested, and they were tested throughout their lives.

Not for a year or two, a joog (Hindi time), they were given more chance than a Qarn (Arabian time) so that those who reproach could reproach, the singers could sing, those who examine could examine[77], the measurers could measure, which cauldron is there in which the hands of power did not place pure gold, what level of heat was there that did not recognize the lahoti reality, whatever could be done was done, what could be thought of beyond this? The one you saw in the Makkan life, in those years this was not seen with fountainhead of unique truth and religiosity, testimonies were completed, witnesses were completed, experiences were completed, that which was witnessed was gathered, in essence, whatever was possible in the world of possibility happened, **the negative laws took its rights and reached its final point and was finished.**

Definitely that time came and now it does not come, then when will it come so that the story of the second side can begin.

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[76] That is Surah Fatiha that is in the colours of a request and a Musalli begins Salaah with it, then in reply to this request, a portion of the Qur'aan is recited, i.e. the request you made to be guided to the straight path, the Qur'aan will show you that straight path. Anyway, the objective is that we make Du'a but the formation of the Du'a and request has been done by Allaah I himself.

[77] The action of weighing and measuring gold is called Kas [M.U.A]

So the thing from which everything was separated, the thing with which every atom of the universe clashed and it clashed with total power, it clashed with such power that the mountain of patience and peace, the greatest mountain was also moved. Wait, now everything will cling to him, from which everyone ran, all ran to it, that from which he separated, all came and joined it, from that which all broke, from there now all came to join, from that which all tore, to it all stuck, those who came out, now they call it, and they call with weakness, from that which all leave, now towards it, Yes! To it all stretched, with complete strength they stretched, the earth stretched, the sky stretched, the horizon, the jinn, man, all that could stretch stretched and see! What is this not happening, not poetry, it is reality, not me, Imam Bukhari J says.

Jibreel υ appears on the Taa'if road

The one left on the earth and was left from every side, in order to be joined to his blessed feet, there was movement in Mala ul A'la.[78] The last point in the slow ascension of the angels was that Jibreel al Ameen was shown, he was calling, 'Listen! Allaah has heard whatever your people have told you.' Then, whatever all returned, from there, he was addressed, 'and whoever rejected you, and threw, they were not absent from Allaah.'

Whatever was made light after this and the one who was relieved of his pain a few minutes before, he cried with his presentation to the people[79], see that it was weighed, was it made equal to the weight of stones? Was it weighed with mountains? Was it made equal to the

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[78] In the terminology of the Qur'aan, the higher creation is known as Mala ul A'la

[79] The translation of the du'a of Rasulullaah ρ mentioned before, it is a part of it, i.e. Rasulullaah ρ complained of his weakness before Allaah, that was present in him in front of the people.

Himalayas, Aryan, Albrez and the Alps? What is the correct reaction to action, if it was completed here then it would be light upon all, as long as it is not made heavy on all, how can it be said that the reaction to the action was correct?

Jibreel Ameen said, ‘Allaah has not sent the mountains to you, but the He sent the angel of the mountains.’ From him all was taken, now he was given everything, and it what sequence was he given, in the unseen also, before Mala e Adna[80], the honourable one of the Mala ul A’la who was the leader of spirituality[81] and probably he headed the circle of angels, he was given, after that, the angels of Mala e Adna were told of the glad tidings of the angel of the mountains and how he was sent. Jibreel Ameen says, ‘this is the angel of the mountains, order him whatever you wish, he will carry it out.’ The angel of the mountains was referred to, in reply to his Salaam, the children of Taa’if threw stones, gauge the total strength of the reaction, he says himself, ‘the angel of this mountain has greeted me.’ After greeting, he says that whatever has been sent, he seeks, ‘O Muhammad, you have complete choice.’

Over what does he have a choice! Oh! Those who hit with stones, the angel of the mountains is seeking permission, ‘What, shall I turn these two mountains (that surround Taa’if) on the stone throwers of Taa’if?’

He who had very little means, gauge the ease in means for him! What is this in Bukhari? He whose knees were broken, his ankles were injured, what is now not in his control, and the choice he is given, will be taken back?

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[80] The lower part of the world of the unseen is called Mala e Adna

[81] That is Jibreel Ameen, for details see my book ‘Al Malakoot wal Mithaal’

After this, if I sometimes say that his tooth did not break in Uhud but it was made to break, his face was not injured but it was made to be injured, stones were not tied on his belly in Khandaq, but it was made to be tied, in essence, whatever happened after this, what wrong am I saying, when I say to people that it did not pass but it was made to pass, for months a fire was not lit in the home, but it was not made to be lit, food was not cooked but it was not made to be cooked, **'Keep me poor! Let me die poor! And raise me with the poor.'**

What, there is strength in every liver of this hope, whose liver is this who can say this! But the one who can get everything, not for himself, he does everything for others, those in blessings are pleased with their blessings but the solace for those in distress can only be from His being, the one who could have everything but only for this that those who did not have anything, their tears could stop. He kept nothing with him, what is the meaning of this narration of Mu'atta Imam Malik that **'my difficulty will console every Muslim.'**

Think, what type of difficulty did not come upon this pure being that was sent to the people of the world as an example?[82]

Yes, I am going far, the discussion has reached here that the one pelted with pebbles, he was given a choice that he could reply with the mountains and he could easily give it, probably this choice was

[82] He lost his mother, father, grandfather, uncle, wife, children, in fact he lost his father before birth. He buried all his own children except Hadhrat Faatimah radhiyallaahu anha. This was the form of the death of his relatives, what greater difficulty in terms of life and wealth could come upon anyone compared to what came upon him? His daughters were divorced in order to taint his honour, Hadhrat Zaynab radhiyallaahu anha was dropped off the camel and disgraced and the story of Ifk ended it. Can an Ummati have the right to think that this was a result of the chastisement of Allaah that the difficulties of Rasulullaah ρ is not sufficient to console him?

not given to the one shooting bullets from planes, the one who did not even hit them with flowers and they did not even have this much to shoot a bullet or two from their heart.

What a lying deception, the one given bombs and shells, when they say that no one got like this, mad ones! What did you get what others before got and he can get whatever he wants even now, he will always get, but what you did and are doing, the world is seeing, now look! The one who got the mountains, the angel of the mountains, what did he do with this power that others made it light, will he make their lives difficult, he can if he wants, and he had right that those who stoned him, to stone them. Coming out of Taa'if, what he said, he lifted his hands to the sky and said, you probably did not think! What he said, did he say it for himself? However, those who did all that with him, he could do it.

Think again! What did he say regarding it? How close was he, they did not have such closeness. When his hope caused the flood of Nuh and now what was deficient? He could do now whatever he wanted. But the same history that protected the flood of Nuh, the winds of Aad, the scream of Thamud, the earthquake of Shu'ayb and the sea of Moosa, it recorded that it was said to the angel of the mountains, 'I am not hopeless that from their progeny, such generations will come that will worship Allaah alone and will not attribute any partner to Him.'

The mountain became water, this voice turned fire into a garden, those who were dying lived, that which was finished began again, and in the chain of reactions, what was to come, this was the first sketch. Well, this was by the way, and the one who came with the mountain for both the worlds, there was nothing unique in this incident of his life, I was saying that from whom it was taken, when he was given in reaction, then in what a strange way he was given. Before witnessing and feeling, the unseen was given. In the unseen,

he was first given control over the Mala ul A’la, after Mala ul A’la he was given control over Mala e Adna, what could happen after this? It is easy for the mind to believe that the unseen and things not felt can be uneasy, what if this comes into the seen and experienced world? If this happens then now many people of the unseen, such people who although cannot see all, but those who see them are present in all, will they be out of his control, then one who was given control over all,

Meeting the Jinn and their pledging allegiance

It cannot be said, then it could be thought, understood, accepted, but when said and in authentic narrations it is said with conviction that this chain of ease with this sequence moved from the unseen to seen and until witnessing the effects of ease, it passed the things of this world and reached, that which has the status of a bridge between the two worlds, does the intelligence not search for this sequence, why did people listen with negligence? When they were told, it is mentioned in authentic Ahadith that after the incident of the angel of the mountains, the appearance of this bridge eased in the form of a palm in a palm grove and it appeared in that time that is a means of the darkness of the night joining the light of day and gives the work of a bridge, in Sahih Bukhari it states that it was morning, in a cluster of trees, the Qur’aan of Fajr was echoing, from exactly that time, ‘We sent a group of Jinn to you so that they could hear the Qur’aan.’ [Ahqaaf:29]

They began to scream, ‘We heard a strange thing read that shows the path of guidance.’ [Jinn: 1, 2]

Just as nothing happened, but together with the wick being lighted, how many types of moths that were not felt, began to feel, they also

fell on the light of the Qur'aan and were sacrificed like the moths, a sound was raised among the Jinn, 'we believe in it.'

Before man (who could be seen) was sent for propagation, this group of Jinn (who could not be seen) went to the localities that could not be seen for propagation and they were sent as the first contingent.

Anyway, I wanted to show at this time that after action, how firm the chain of reaction is and with sequence it progresses. If the incident of the palm was not conveyed to us by the poor Hadith scholars, having fear for this, they did not recognize that the madness of rejection was created in a Jinni[83], it could be thought that from Mala ul A'la to Mala e Adna they came and this class of the seen existence were jumped over and how they came to the world of the seen and experienced. If it was not reality, then the intellect demanded it to happen, in the links of progress, if a link is not found, then it will be believed that it happened? It is accepted that it was and it definitely was. Then if we learnt of it and believed and the definite light of the Qur'aan, we believe in the correct path of the Hadith, then why do the group of fools and idiots laugh at us?

Meeting the people of Madinah for the first time

In essence, the final limit of the unseen was completed in the palm of the palm grove, now the boundaries of witnessing and feeling begins. From Makkah Mukarramah, this town is a distance of a night, the morning was over, the day came out, they departed for Makkah, when they reached close to Makkah, in the fields of Mina, the power manifested itself in a strange way, this was Mina, these were the days of Hajj, how many days came and went, ever since the command came to call out, from that day, probably no season

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[83] It is mentioned regarding Iblees in the Qur'aan that he was of the Jinn.

passed in which people did not see a caller in front of the tents of the tribes calling out, ‘People, say that there is no deity but Allaah you will be successful.’ Wherever they saw, in front of everyone this was also happening that whoever he turned to, they ran. Whoever was called, they moved away. Not only this, but this negative action was such that whoever was joined, they broke on their own and others were also broken with full power. Not once, repeatedly, when the call was raised, who was mentioned, then together with it, ‘O people, do not listen to him, he is calling you here that you throw off the yoke of Laat and ‘Uzza that is on your necks and break it, they are your friends.’

Making a noise, Abu Lahab pelted him and pelted him so much that, ‘his ankles were bleeding.’

However, this was a display of the time of negative actions. Now, the reaction of this began in a positive way. **The unseen and all its stages bowed before the power of ease and now the limit of experience and witnessing begins.** See again! In the unseen, just as he was given first, who was the greatest, in the seen world, upon his feet, the first that fell or was made to fall was not dealing with solid things, plants or animals, but from that which was counted to be the greatest.

Meeting the Ansaar of Madinah for the first time

It is night time, in the moon light; between the camels the tents of the tribes are shining. In previous seasons, probably all of them who pushed, with the same reaction, now they come amongst them. Not to a large group but ten or less are seen, they come close, they are asked, ‘Who are you?’ One of them said, ‘From the Khazraj.’ ‘Can you sit? I want to say something to you!’ ‘Yes! Why not?’ Comes the reply. ‘What, it comes from Allaah? You bow before Allaah?’

For ten to eleven year in that field, in this season, what was not said? What was not done? But nothing happened. In this field, in this season, in this air, in this environment, today in a few moments, these few sentences came from his tongue, then see, upon whose feet did the unseen fall. Upon these feet, testifiers fall today and they fall in this way that they will never ever stand.

They said a few things amongst themselves, one time was this and another time that made all of them return. In front of them this group was returning. Whatever was said, whatever was repeated, by Allaah! Tell me, if this was not reaction, then what else was it? **For ten years why did the people of Makkah not believe? Why did these people believe in ten minutes or even less? Who has the ability to open this knot in the light of causes?** What was not in the people of Makkah that was in them? These were poor, so were they rich? They were destroyed by internal fighting, so were they living nicely? Anyway, they were six people, their houses were there, in its land were forty, fifty or sixty or seventy hearts, today homes, and what firm and strong homes, 'May Allaah enlighten it and protect it.'

The sound of help and assistance came from their tongues first, it came from the hearts of these six after continuous noise, history noted it and for eternity their names have been recorded as 'Ansaar' in the periodicals of the world.

In summary, the movement created in the unseen, today it is witnessed. Now it grew, prospered and will continue to prosper. Below it man will also come, animals will also come, solid things will also come. All that can come will come and they will definitely come. However, those that were in front are behind and those that are behind are in front. Let the row be put into sequence. Then see what is shown and listen to what is said.

I am saying that there is no way out from believing, he who knows, in the air that is scented, after smelling it, can anyone reject believing in the scent? It is another matter altogether if someone cannot smell but the one that has no problem in smelling, how can he say that there is no scent or it is a putrid smell?

Then, in the one that has the ability to realize the truth, when this ability comes out of him, then in what way can he digest the truth after this? The one who is hungry, what possibility is there that he rejects feeling hungry, it is possible with the tongue but how can he belie it with the heart?

Then when the people of Makkah saw, at that time who they saw, from that time they saw, when he was orphaned amongst them, he lost his mother, they knew this, they knew from that time, when he left the city in the morning and spend the day with cattle and came back in the evening, they experienced it and experienced it from that time, when they were absorbing[84] the rays of trustworthiness that were inside him and the beams of truthfulness. They witnessed this strange sight when before them, the poorest of Makkah became the greatest guide of Hijaaz but in front of them this guide joined ties, carried burdens, and aided the helpless, he hosted guests and helped

[84] It had such great effect that in the court of the Roman Ceaser, his greatest enemy, Abu Sufyaan was asked of his condition by Ceaser, then Abu Sufyaan explains that I wanted to lie but on account of the fear I had that the people standing behind me will belie me, I could not. I had to make the truth apparent that until now no one among us has experienced him to speak a lie. The detailed incident is in Bukhari. This explanation is when Ceaser received a blessed letter. Before this, when the call was made on Mount Safa and almost every family of Makkah was called and they were asked that what do you think of me? They all replied unanimously that we have no experience of anything but truth from you.

in difficulty[85]. Everything was placed in the flowing river, he made himself poor and he made himself so poor that, 'he did not even have a donkey upon which to travel.' The leaders of his time taunted him upon this, whereas if he wanted, he could have taken from the treasure in the way that the people of his city took, in fact, the people of the household made the poor even poorer through their leadership.[86] Alternatively, in the mirror of wealth, he showed his lust for power. After all this was witnessed, in order to test the call of Hira, whatever he wanted to do, was doing, without any break, he did it for ten to eleven years. He gave and saw, he separated every vein and saw, he separated every fibre and saw, he took out whatever was within him and showed it outside, they tested him, pushed him, troubled him, shoved him, but after this lengthy chain of experience, among them, each one did not get his inside forever what he made apparent? Undoubtedly, when he was given, then also it was true and when things were taken from him then also it was true. Definitely he could not be tested more than what they did, they could not come to know more than what they already knew. So it is not understood that those that accepted later, why did they not accept at that time, the nature of a person's heart, the nature of the human heart is this and it will always remain like this but

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[85] This is taken from the narration of Hadhrat Khadija radhiyallaahu anha which was mentioned before that when he came back from Hira after the first revelation and made his worry apparent, then the report given by his wife of fifteen years, these were the words, he joined ties, he lifted burdens, i.e. he lifted the burdens of the orphans, poor and helpless, there is difference of opinion amongst the Hadith scholars regarding the meaning of 'Kasb Ma'doom', according to my thinking, it is translated as do the work of those who could not, supporting those without support, hosting guests and helping in times of great need.

[86] The Arabs were generally involved in interest and the greatest usurer in Makkah was Abu Lahab himself

together with this, probably it was not thought about. The one who knows, believes. So the one who does not know, if he does not believe, then what did he reject? Undoubtedly their hearts knew, then if their tongues did not believe, how can it be understood that the hearts did not believe?

Is the tongue the heart? Or the heart the tongue? If only it was such but then where will the nest of 'lies' in the world then be?

When they are drunk with 'oppression' and they are filled with the baseless material of 'high rank', when the heart of a believer is in this condition, then not mine, the creator of hearts explains that at that time the heart accepts and the tongue rejects.[87]

Their hearts believed in him, the people of Makkah knew, their hearts definitely believed in him but he who is 'big' and only 'greatness' remains. The one who is small, in front of him, the great one will not destroy his greatness.

In this drunkenness of high status and being big, no sourness was extracted, even though it was close to being extracted. Then in this state of being power drunk, their tongues stammered and conflicted with their hearts, then when will those being drunk in deception, in this condition, when will they not find?

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[87] A verse of the Qur'aan states, 'they rejected it and their own hearts accept, they reject on account of oppression and being of high rank'.

"تنازعنا نحن و بنو عبد مناف ، أطعموا فأطعمنا ، حملوا فحملنا، أعطوا فأعطينا ، حتى إذا تحاذينا على الركب ، وكنا كفرسي دهان، قالوا منّا نبي ، يأتيه الوحي من السماء ، فمتى ندرك مثل هذا ، والله لا نومن به أبدا ، و لا نصدقه".

'There was a clash between us and the sons of Abd Manaaf. They fed so we also fed. They transported people so we transported people, they gave so we also gave, then when we joined shoulders to theirs and we became like two race horses competing against each other, then those of Abd Manaaf say that there is a Nabi amongst us upon whom revelation comes from the sky. Where will we find such a thing? By Allaah, we cannot believe in him, we shall not verify him.'

Look! This famous historical declaration of Abu Jahl, is it not his confession that under his ignorance and stubbornness there was nothing but the covering of greatness and status.

Where this was, there were others like it, who after knowing, the deception and lies of whispers and thoughts stood up and stopped them from believing.

The verification of those who belie is presented with happiness, from a group we accept, Carlyle knows the following regarding him,[88] 'he was a shining light of life, that power tore his chest and

[88] Thomas Carlyle is a famous British grammarian, author and philosopher. He wrote a debatable book about the French Revolution and the great personalities in the world. He wrote a famous book 'Hero and Hero Worship'. It is a collection of his lectures that he delivered in 1840. One title of these lectures was 'The Prophet Muhammad as the Hero & Islam'. How

made him shine in order to light the world. Through the command of the Creator, he came to enlighten the world. A great secret of the existing things, full of awe but the powerful secret shone before his eyes, his soul, the revealed power of Allaah that was present in him, he replied.'

A Dr. Arthur recognized him to this level, 'Muhammad is the most truthful and honest soul for the deepest meanings in every era, in terms of every status, he was not only a great and high ranking person but among men he is among the most truthful to be born.'

After knowing so much, after recognizing so much, why did they not believe? Those who came to accept him, just as it was necessary for others to believe in him. But no! The amount they knew, if they remained firm on it, then they would be forced to believe as the believers were. However, they did not stop on the limits upon which signs of knowledge were placed. They made doubt partner to knowledge, doubt took them to the shore of oppression and entrapped them. Look! They are face down in the pit of deprivation. They knew but after knowing, oppression kept those wretched ones from believing. They cooked up whispers and spoke, is it necessary that the one whose heart is such, his mind is also like that!

In front of whom Makkah passed and whatever passed in Makkah, that also passed, Madinah also passed and whatever passed in Madinah also passed. When the fever of doubt erupted in them and erupted until this time that was still in 'Makkah', Madinah was hidden from their sight, why should they repent if they were entrapped in the darkness of doubts, they stumbled and despite knowing, of recognizing in the bright light of experience and witnessing, they stayed away from believing. In their knowledge

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strange is it that Rasulullaah ρ is being verified by the pen of a rejecter. 'Virtue is that which an enemy gives testimony of.' [M.U.A]

also, the darkness of oppression was a partner and whatever came in front of them, there was a veil over it.

The final decision of Dar an Nadwah and migration

Whereas the reaction to action began and its hurricane from the unseen crossed the chests and touched the shores of witnessing. However, they did not gauge and just as it was touching until now, they got ready to touch again.

In the fields of Mina, the scene of the power of ease, it created more confusion in them. There was danger of their greatness being destroyed. Such doubts were placed on their true inner feeling; they became blind and the thrown stone of Kone[89], that is why the first people were astonished that upon whom they were falling, they would break and those who fell upon them would also break. They all joined and for the final time broke and fell. The famous resolution of the majority of the Quraysh was passed.[90]

How strange, the one who could stop the water in the valley of Abu Talib, they could stop the food such that at that time they had permission for it was the era of action, not reaction. But see today! Look at the power of the reaction that today the same one is standing, the brave of every home of Makkah is standing, standing with naked swords, they are not standing a mile or two miles out of Makkah to blockade that there are twenty paths and gulley's from

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[89] Indicating towards this prophesy of the Zaboor in which Rasulullaah ρ was classified as the head stone of Kone. It was prophesized that upon whoever it falls, they will break and upon whom this falls, it will destroy it too.

[90] The opinion of imprisonment and banishment was decided that a person from every tribe participated in this gathering, that in the darkness they will all jointly kill Rasulullaah ρ (may Allaah protect us) so that the responsibility does not return to any one of them.

which to reach, but they stand at the door of a small house. However, those who could stop water, in fact, the water of their servants and food from a number of paths, today they do not have the power to stop him, and they were awake but sleeping. They were seeing but not registering, the one who was especially given everything, leave his life! The dust of his feet, they cannot rub their hands on their heads until he does not do so.[91]

The migration journey begins and its incidents

In front of whom the unseen had bowed, testimony bowed, Mala ul A'la and Adna bowed, the Jinn bowed, man bowed, the heart searches that the solid things bow before him, the plants also bow, the wild animals also bow, the birds bow, in summary, everything that can bow should bow, and is this only the demand of the intellect, those who have ears listen, 'Come to me O Rasul of Allaah!'[92]

The solid rocks of Hira are shouting, the mount of Thaur also shouts this, finally he was fortunate who was deprived, not in Hira, where he stayed, in fact, the new cave of Thaur got this fortune and was only this mentioned, together with this, was this not shown that from the mouth of that cave which was the place of Sajdah of the angels, it was the objective of the power, the leaves of a lush tree bowed[93], after this existence of the plants, animal powers came, in

[91] Rasulullaah ρ made Hadhrat Ali τ sleep in his bed and when he came out of the home, then the group of disbelievers that were surrounding the house, he threw sand upon their faces and left.

[92] Qadhi 'Iyaadh ر in Shifa, Zurqaani ر in Sharh Mawaahib and Suhayli ر in Raud have narrated this incident from authentic narrations

[93] Zurqaani narrates from Qaasim bin Thaabit bin Hazm that this was an acacia or milk weed tree. **The spider and the branches of the tree bowing over the**

the form of birds were found being used, great companions of Rasulullaah ρ like Zayd bin Arqam, Mughirah bin Shu'bah, Anas bin Maalik ψ all narrated this.

In this cave, like the ants of Sulaymaan υ, poor spiders came for the protection of Muhammad ρ - the beloved of Sulaymaan υ, presenting a house that was the weakest of homes. However, the weakest home in the world, Allaah knows how many firm forts found firm foundations, after this, after this home, in Dehli, in Agra, in Durra Daanyaal, in the south, in the north, this red and yellow, white and yellow fort was built and Allaah willing they will continue to be made. From all these forts, the first of them, was there no web of these weak spiders for it? Who can say that today if this was not there, then after it whatever happened, it could happen? **The one that makes small big, the big small always did this and will continue to do so.**

Purity belongs to Allaah, His greatness be raised!

Who can say that through the support of the pigeons, the Islamic powers of the world, it is their unanimous decision. These pigeons of the Ka'bah are not of the species that supported the creator of these powers. He who knows[94], says.

What can I ask those who do not know, the truth is that the one who is for all, if everything was happening for this mercy unto the

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cave are mentioned in Musnad Imam Ahmad bin Hanbal ȷ and Musnad Bazzaar

[94] **Allamah Zarqaani ȷ, the great Muhaddith discussed this that the pigeons that laid eggs at the mouth of the cave of Thaur, and sat on them, the hundreds of thousands of pigeons of the Haram are progeny of them.**

worlds, the snake and poison of the snake[95], he runs from the movement of its mouth and teeth, from the command of his indication, the legs of the horse of Suraqah sunk into the earth, in the tent of Umm Ma'bad, a barren goat's udders filled with milk, whey they were to dismount and where after dismounting, they were to awake for reckoning, a camel without a tongue recognizes, so tell me, what can the intelligence think besides it, 'Indeed Allaah is with us'. When the first said to the second[96], he said to the second – **whose every affair in life was second** – and after passing away he was also second, did this incident not occur? It was only a false promise, whereas the one who said, he was not a child and the one to whom it was said was also not a child. O Allaah, send Your blessings and salutations upon him and be pleased with his companions.

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[95] All these incidents took place on the Hijrah journey. The hole that Hadhrat Abu Bakr τ closed with his foot had a snake in it, it bit, Rasulullaah ρ placed his saliva, **the pain went away and until today the sign of it is found in the Siddiqui family. The great Muhaddith Shawqnimwi ⌡ claimed this sign to be present in his foot.** Similarly, the reward announced by the Quraysh, the desire for it got Suraqah bin Ja'tham ready to pursue Rasulullaah ρ. However, his horse sunk into the earth thrice. Then he asked for safety and came in front of them. There was a barren goat in the tent of Umm Ma'bad, he took out milk from it after seeking permission from Umm Ma'bad. Rasulullaah ρ drank and his friends drank. All these incidents are mentioned in Bukhari and the books of Hadith and Seerah and they are famous.

[96] In the cave of Thaur, Hadhrat Abu Bakr τ was with Rasulullaah ρ and the Quraysh were searching for them. They reached the mouth of the cave and Hadhrat Abu Bakr τ became worried, tears came out of his eyes as well but Rasulullaah ρ said, 'Do not worry, Allaah is with us.' He consoled him in this way. The Qur'aan narrates the story and in the verse Hadhrat Abu Bakr τ is termed as the second of the two. This indicates to this story.

What whatever happened that was supposed to, you became astonished. Then, what do you want that something happens that was not to happen or what cannot happen. You are astonished over a poor goat and a camel, will you hit your head, will you pull your hair? When at his feet, the Arabs were ready to sacrifice themselves over his servants and the shoes of his servants, the non Arabs will sacrifice themselves, Kisra will fall, Qaysar will bow.

See that all this already happened and whatever never happened, that will also happen. Here it will happen and there it will happen. It is stated in an authentic Hadith, ‘Aadam and those who come after Aadam will all be under my flag on the Day of Qiyaamat.’

Is the following also not in an authentic Hadith, ‘No house or tent on earth will remain in which Islaam will not enter, the one who desires it with honour, it will be with honour and the one who it with disgrace, it will be with disgrace.’

The one whose mention was raised[97] the one raising, He will complete His light and it will remain, ‘even if the disbelievers dislike it.’

Conversation with Suraqah on the migration journey

Then do not say that whatever was seen, it was seen after it occurred, whereas this is a barren land, where a person has to see, then what meaning could be thought of? However, that which cannot be thought of, before it happens it is seen and in the light of this conviction it is seen that where is it going, without any doubt he was told, he whose horse sunk, laughing, after giving safety, he is

[97] The verse, ‘And we have raised your mention.’ And ‘Allaah will complete His light even though the disbelievers dislike it.’

told, ‘What will your condition be when you will wear the bangles of Kisra?’

He was shocked, the Mudlaji farmer, Suraqah bin Ju’tham was shocked and asked, ‘What, the Kisra of Iran?’ ‘Then who else?’

‘Kisra has been destroyed, after that there will be no Kisra. Then Qaysar will definitely be destroyed and then there will be no Qaysar.’[98]

The orphan who made this announcement, Abu Talib replied at that time when he did not have anything but a camel taken on loan in the desert of Qudayr. Then when all happened, this incident was seen in the Masjid of Madinah in this way that the crown of gold[99] that was tied in chains, Kaj Kalah (the title of the Iranian king) was hanging it above the head of Iran, it is placed on the head of this Mudlaji villager, a belt of jewels is tied around his waist, he was made to wear jewels, then the greatest king in the land[100], in what a soft tone he said, Suraqah lifted his hand and said, ‘Allaah is the greatest! All

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[98] The words of the Hadith are worth pondering over. The decision for the destruction of the Iranian Empire was made at that time but He did not use the words ‘destroyed’ for Qaysar, **he used the words ‘he will definitely be destroyed’ from this we learn that the western empire was not close to its death as close as the eastern one was. It also happened this way.**

[99] It is said that the crown of gold and jewels was so heavy that it could not be placed on his head. His head was placed into it and the crown hung from the ceiling by chains.

[100] This is not exaggeration but reality. In the sixth Christian century, the headquarters of the main empire was split into two. The east was for Kisra and the west was for Qaysar. These two powers were at loggerheads when Islaam came on the scene and in the era of Hadhrat Umar τ both powers were destroyed. The result of this was that Islaam became the greatest power in the world.

praises are for him Who snatched it from Kisra and made this son of a Bedouin Suraqah wear it, who is a villager of Banu Mudlaj.’

Hadhrat Umar τ was also sounding the Takbeer with him.

Anyway, the final plan of the Quraysh was laid to dust, it was laying on their minds. The Makkan life was completed. Whatever was to be shown in that life, whatever was to be experienced, what was witnessed, everything was completed, great peace, total establishment and with complete steadfastness it was completed.

Together with completing this life as I had said, whatever was in front was left behind and whatever was behind came in front. Madinah filled with Imaan whereas the people there came later.

However, those among whom he came, look at their shortcoming that most of them were not in their senses until now that they were drunk in evil. The veil of doubt was placed on their Imaani sense. There is total contentment regarding the heart but there is ill thought regarding the short sight of their minds.

Life in Madinah

The short sight testified for the ‘heart’ but there was still doubt on their ‘minds’. Now, for these shortsighted ones, the second life begins in which more than the ‘heart’, there is show of the ‘mind’. This is so that the aspects of doubt could also be removed, under the cover of it, after knowing, in order not to know, the hiders hide.

See that this struggle of the clear experience of the mind will cause that sourness to be extracted, through which the drunkenness of the arrogant will be torn, broken, after the hands and feet of pride are known, they are sill hesitating about believing so that the proof could be completed, ‘he who wishes to die, he should see

everything clearly and die and he who wants to live should see everything and live.'

In the beginning of the Madani life, this that was shown that 'insignificance before the people'[101], whatever is with the people, it is weighed before all or whatever was the reaction in the streets of Taa'if, all was rejected at the foot of Mount Sil'.[102] They came running with bread for the hungry, they came running with water for the thirsty, singing, drumming, challenging each other, the one who just now the solid rocks were calling **'Come to me O Rasul of Allaah!',** the tongues of man were going forward and saying in the same way, **'O Rasul of Allaah, Come to strength and protection!'**[103]

Saying this, they presented themselves, this was not in Madinah, but in the direction of Qarn uth Tha'alib, coming out of Taa'if. The reaction to the action began from Mala ul A'la, this is a showing of that very power of ease that became apparent in Makkah, it also became apparent in Thaur, it also became apparent after coming out of Thaur, it also became apparent in Quba[104], where the door of the Creator was closed for the creation, after centuries, for the first time the Masjid in Quba was built and opened so that wherever any

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[101] A part of the Du'a Rasulullaah ρ made in Taa'if, he said regarding his insignificance that O Allaah, how am I seen so insignificant before the people.

[102] It was explained in the beginning that there is a mountain of Madinah repeatedly mentioned in the book of Al Yasa' and the words mentioned ahead are also a prophesy of Hadhrat Al Yasa' υ regarding migration.

[103] These words were said by the leader of the Ansaar when Rasulullaah ρ entered Madinah

[104] Rasulullaah ρ built the first Masjid in Quba

person gains control of land, he should do this first and now in Madinah this reaction was also becoming apparent, it will happen in future, it became apparent in Kufah, also in Damascus, in Baghdad as well, in Grenada and Cordoba as well, in Cairo as well, in Ghazni and in Dehli. Where else can it be said to become apparent? Until when? In fact, the truth is that until eternity only this will become apparent. This is its appearance. **Therefore, these incidents are not the original ingredients of the Madani life, but it was effects of Makkah which were seen in Madinah. In fact, you have to search through the Madani life in which there are more aspects of 'mind' than 'heart'. Where there is more experience of 'character' than 'intelligence'.**

Just as it was seen in Makkah that there was no 'heart' better than this 'heart. Similarly, study these things in 'Madinah' which could be seen and said that there is no 'mind' better than this 'mind'.

Building of the Masjid and Suffah

It is quite apparent that the first work done in Madinah was that Masjid Nabawi ρ was built and together with it, the Madrasah of Suffah was made[105]. However, was only a Masjid made and a Madrasah made? Who can't build a Masjid and where can't they build it? Then what is the fight about it? Despite having the ability, it was not made from baked bricks and stones, but from the leaves

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[105] Suffah means platform, a platform was made for the poor strange Muslims. It was called Suffah. Upon it, they used to the Qur'aan and Sunnah. Food and ringk was given to them by the general Muslims and Rasulullaah ρ would give himself. **The number of students reached 100.** It is regrettable that the Muslims have built many Madaaris for the Muslim students but they left the Sunnah of the Suffah for the non Muslims, if only the people think of it now also.

of the date palm, its branches and unbaked bricks. Undoubtedly, in it is this example that whichever locality Muslims reach, the first thing, before their own house, the place for worship of Allaah, the foundations of the Masjid should be dug for the Masjid is the peg of Islaam. When building the Islaamic society, the first thing that should be done is that every Muslim should establish this place where it can be alive. It is not difficult if there no formalities regarding the building. Therefore, the example of the first Masjid was kept which every person can establish, at every place, after all, the Masjid that is built in terms of material, what will be short in it compared to the first Masjid of the Muslims. **We also learn this that every Masjid has a Madrasah with it, there should be knowledge of Deen, Deen is knowledge, this example was taught practically.**

The secret of the changing of the Qibla

I am not saying that these reasons will not come about in the building of the Masjid and Madrasah or that the future Muslims do not tread this path. However ‘having looked’ was not pondered about. Finally the Masjid was built in Arabia, the Ka’bah was present in Makkah. It was not only in ignorance, but it was respected in Islam as well. However, together with this, why was the Qiblah specified to be the Temple of Sulaymaan υ which was out of Arabia in Palestine.

People understand that only the Qiblah was stipulated but no one saw that the idol of nationalism that was worshipped for centuries in Arabia and **it was worshipped with such fervor that those who did not worship the idols were called ‘Ajam’ and ‘dumb’.** Look that only one small hit destroyed this idol.

When it is in the Qur'aan that it was difficult upon the Arabs to have a Qiblah that was not in their country[106]. It is worth pondering that why was it difficult? They made a promise to tolerate difficulty and being pushed but together with this it went further and the one who got others lifted, was lifted. For seventeen months, this practice of difficulty regarding country, when it made the Arabs and non Arabs one, then an even stranger incident occurred.

By making Bayt ul Muqaddas the Qiblah, the Arabs were separated from Arabia but now not only the Arabs, but Arabs and non Arabs, from the entire land of Allaah, this Arab and non Arab story was finished forever. **After seventeen months, the Qiblah is changed and instead of the temple of Sulaymaan υ, the Qiblah was made the Ka'bah which was built by the father of Sulaymaan υ, Daawood υ, Ishaaq υ and Ismaa'eel υ, Hadhrat Ibraaheem υ.**

'From wherever you come out, from that place turn your face towards Masjid al Haraam and wherever you are, turn your faces in its direction.'

What is the purpose of this? That whatever was taken out of the Ka'bah, it is in the Ka'bah and whatever was out of the Ka'bah understand it to be inside the Ka'bah. First, non Arab was made the Qiblah of the Arabs and when this happened then Arab and non Arab were all destroyed, no Arab remained, no non Arab remained, but the one world of Allaah, it came back to the form of the one world. The Ka'bah was classified as the walls of the Masjid of the world and the spread out earth was the courtyard of these walls. Every Muslim understands this and they practice accordingly. They understand it to be the Ka'bah in Africa and America also serves as

[106] This indicates towards the verse, 'the change of the Qiblah was difficult upon them, not upon those whom Allaah guided.'

a courtyard of it. Asia sees itself in the shade of the Ka'bah walls, in Europe also, when they need to perform Salaat, then they face the direction of the Ka'bah and perform Salaat. Mount Everest, the tallest mountain of the Himalayas is a part of its courtyard and the Pacific Ocean is a pond of this courtyard. The Qulzum river is a canal of this courtyard, every Muslim practices this concept five times a day and he has been told this. An authentic Hadith says, 'The entire earth has been made my Masjid.

Brotherhood and its benefit

Together with breaking this great idol of nationality, now the idols of tribalism and lineage came in front. How much does it pass over people apparently when they hear or say that brotherhood was created between the Ansaar and the Muhajiroon. The pact of brotherhood was established between them but what was the result? The emigrants among the Quraysh and those of Qurayshi lineage were dealers in interest and held the keys of the Ka'bah and the Aus and Khazraj amongst the Ansaar were farmers whereas both were people, both were human beings, but just as the Saami race was taken by the Aryan lineage[107] and the Saami lineage[108] understood

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[107] In Sanskrit, the meaning of Aryan is noble and honourable. It is the name of the nation that left in search for grazing pastures thousands of years before 'Isa υ. They destroyed Iran and came to India and Pakistan in large numbers. They pushed back the civilized nations that were there and took control of the country. A few Aryan tribes turned to Europe and began living there. They are white, tall and brave. They had qualities of great actions and organization. [M.U.A]

[108] All the nations that were in Iraq, Shaam, Kan'aan, Palestine, Phoenicia, South Africa and Jazeera were Arab. They were of Saami lineage. It is said that they were all the progeny of Saam the son of Nuh υ. Therefore they are called Saami. The languages of these countries are called Saami languages. Nowadays, the Saami languages are Hebrew and Arabic. Arabic is at the top of the list. [M.U.A]

the Tauraati lineage[109] or Brahmin (the highest level of Hindus) thought of the Shaudro (the lowest level of Hindus), the non coloreds look at the coloreds not as people but as the children of horses and cattle. And this type, in fact, even worse treatment was meted out to them (those who not part of their nation or lineage).

The Quraysh had a lot of pride over their lineage and their nation. This pride over their lineage was an idol that was worshipped for centuries and it was worshipped in this way that the Arabs found it disgraceful to perform Hajj with those who were not of the Quraysh just as today the whites take it to be disgraceful for them to pray with blacks. The Quraysh felt it bad to be even buried in the same graveyard as that of the non Quraysh just as the crematorium of the Brahmin[110] is far from the crematorium of the Shaudro. This was the weapon of brotherhood that also destroyed and annihilated this idol.

A Qurayshi leader was bowed before an Ansaari farmer, he kissed his hands and he took his feet. He gave everything, in fact you heard that he insisted on divorcing one of his wives and the other rejected with gratitude.

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[109] This area of Central Asia is called Tauraan in which the people of Turkey, Taataari, Turkmaan etc inhabit. On one side, this area stretched until Mongolia and on the other, it included Russia on its western side. It is over this area that Firdausi ruled and in his terrible wars, the famous fighter of Iran, Rustam bin Zaal is seen as the barrier. Nowadays, this area is split in China and Central Asia and it is named as Turkistan, Uzbekistan, Turkmenistan, Kazakhstan and Azerbaijan.

[110] Approximately 5 or 6 hundred years before 'Isa υ, the system of society of the Hindu Aryans was made with specialty and the entire Hindu society was split into 4 classes. 1. Brahmin (The religious leader) 2. Chatri (the class of leaders and nobles) 3. Wesh (working class) 4. Shaudar (servants) [M.U.A]

In this way, the people of Madinah were freed from the clutches of their own creation and they found their powerful Rabb they lost. After this it was announced that now the world is one, their deity is one, their messenger is one, their book is one and their Ka'bah is one.

The beginning of Azaan

And see that five times a day, from high minarets, thundering and roaring, the caller in the east, west, and from the last corner of the earth, they call, what with a Naaqoos[111], a Bugle, a horn[112], a bell, a drum, a bucket-was it possible as it was with the beginning of the strange and unique method of Azaan given in the first Masjid of Islaam[113], the idols of various places were destroyed, the idols of various bloodlines was destroyed.

That which was destroyed was joined. That which was spread out came together. In essence, that which was one became one and the

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[111] That which is sounded by the Hindus at the time of worship. It was the home of an oceanic animal

[112] Something like a bugle, sounded by blowing, it used to be blown in the olden days when a royal gathering was set up or to announce war. [M.U.A]

[113] When the Muslims built Masjid an Nabawi then this question came about that how can the Muslims be gathered for Salaat? When Rasulullaah ρ asked for views, someone gave the view of a Naqoos, someone said a bugle, someone said that a fire should be lit, similarly, other opinions were given. On this occasion, Hadhrat Umar τ gave the view that a person should be appointed that will announce the time of Salaat. Rasulullaah ρ liked this opinion and commanded Hadhrat Bilal τ to fulfill this responsibility. After this, when it was the time of Salaat, he used to say 'Salaah, Gather' and the people used to gather in Masjid an Nabawi. After a little while, a companion, Abdullaah bin Zayd Ansaari τ saw a dream in which the present Azaan was taught to him. [M.U.A]

summary of the unity is announced in the form of Azaan five times daily, not only in though and concern, but in reality this was the state of Madinah.

General propagation begins

This was the sketch of the universal freedom of man, in order to apply this to the universe, the warner and one giving glad tidings ‘sufficient for the people’[114] now progressed to ‘sufficient for all’.

He had a choice that he was given 2 mountains near Qarn uth Tha’alib, he took it and went forward, but this becomes a test of the heart whereas the objective now was to gain experience of the mind. It is shown that whose mind this is the work of, are those who call him mad not mad themselves? This is their minds and understanding, those who take out faults in his level of intellect, such wretched ones, are they not deprived of a level of intelligence?

Difficulties of the path

If the path was clear then whatever was to be shown at the time, it could not be shown completely. But look! The thorns on the right and left in the thick jungle, surrounding from the top, bottom and all sides, he went by purpose into them and came out and with what grandeur he came out.

A locality of an oasis in the desert, from the locality of these farmers, made incursions into this universal movement. It was subjugated by the loads and loads of interest of the Jewish traders, what grew on their land?

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[114] That is the one giving glad tidings and warning to all mankind, it is a portion of a verse of the Qur’aan in which Allaah I addressed Rasulullaah ρ saying that you have been made a bearer a glad tidings and a warner and sent to mankind.

However, whatever grew, together with being harvested, the Jewish creditors house got up and went. It was not many days that two families of this small locality remained in their infighting and youngsters and leaders were lost. Together with them, in their wealth, their residence, other people were also partners. Their numbers were not more than a hundred. This was their condition. On the other side, all the Arabs became a single quiver and were ready to make their targets this movement and those of the movement and finish them off forever. The Jews became worried that there was no trade in the market, they gathered in opposition to these forts and those in the forts, the chain of this began in Madinah and spread until Shaam. Difficulties did not end here, but slowly this fire of opposition grew and the greatest eastern power in the world at the time (Iran) and the greatest western power (Rome), both were inciting them to destroy Madinah.

The Roman horses were neighing a little off from Madinah, at the borders of the Ghassaanis[115] and the guards of Kisra[116] came to Madinah threatening with a warrant, 'The leader of the farmers of Madinah is to be captured and brought to the royal court.'

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[115] On the northern border of Madinah Munawarah, there were people who paid tribute to the Christians and it is through them that a relationship was created between Islaam and the Romans. The leader of their government Jabalah became a Muslim and he became a renegade in the time of Hadhrat Umar τ and ran away to Constantinople. The fight with the Romans began in the time of Rasulullaah ρ. There was a great battle in mu'ta and the journey to Tabuk was to stop the Romans but they did not meet.

[116] When the letter of Rasulullaah ρ reached Kisra, the king of Iran, then the blessed name of Rasulullaah ρ was first. Besides ripping the letter, he sent two soldiers to Madinah to capture Rasulullaah ρ

This was a royal order that came through the governor of Yemen, Badhaan, to Madinah. This was at the time when for the experience of mind in Madinah, man was called, then what happens?

The battle of Badr

All the pride of Qaydaar[117] as Nabi Joshua said, exactly one year, in a year of the workers, it was burnt to ashes like straw is burnt, the drunkenness of pride and haughtiness that did not let their feet stand firm broke and became air. The one that was the greatest[118], was killed at the hands of the smallest, 70 of the brave Quraysh were killed and in this way the honour of Qaydaar was rubbed in the dust.

The same Arabs that became arrows from a single quiver[119], they lay on the stone of that corner as was said, whoever it falls upon, they will be destroyed. They were destroyed and they changed in this way that the enemy became a friend, not those upon whom the sword was struck, as Muslims they belied the liars, those who spread in the market such that whatever was spread out, it was spread through the power of the sword, whatever was snatched from them in Makkah, all was snatched, water was snatched, food was snatched, homes were snatched and finally their right to live was

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[117] One of the sons of Hadhrat Ismaa'eel υ was Qaydaar. From his progeny was the Quraysh. For this reason in the Bible they are mentioned by the name Qaydaar.

[118] Abu Jahl, whose second title is 'Fir'awn of this Ummah' was killed at the hands of a young Ansaari boy. When Abdullaah bin Mas'ood τ wanted to chop his head, then his counsel at this time is recorded in history, 'It is the head of a leader, cut it lower so that in the row of dead, when my head is placed, it will be seen to be higher.'

[119] This is a translation of a sentence from the Arabic works, 'the Arabs became a single quiver and began volleying arrows.'

also on the line to be snatched, from how many it was snatched, a roaring fire, shining swords, they were running from under armed quivers, then shining swords and full quivers, with spears, the flag of victory was flown and they entered Makkah, but not taking, giving, not proud, bowed, not tasting revenge, with forgiveness and overlooking, ‘Enter the doors of the city with your heads bowed and forgiving.’[120] – practicing upon this verse, with mercy and kindness, overlooking and pardoning, forgiveness, throwing the flowers of safety and peace, ‘today is day of joining ties and recompense, today you have been freed.’ – throwing these pearls, for man on earth the first house, not that of the creation but that of the Creator, it was made only for the worship of the Creator, in it, they were saying, ‘There is no deity but Allaah, all praises are for Allaah alone, He helped His servant and single handedly destroyed the forces.’ His head was bowed in Sajdah, the house of Ibraaheem (the Ka’bah) was purified from the idols carved of stone.

The number killed during the era of Nubuwwat is 1018[121]

It is astonishing that the scattered wild Arabs in which there were idol worshippers, Jews, Christians, star worshippers and mind worshippers, the fight and disunity between these nations and tribes was finished and whatever lies the liar wanted to spread regarding the peaceful system of government, but the reality is only this much that

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[120] These stories are a part of those of the Bani Israa’eel in which they were told to say these words and enter a city. I do not reject the meaning explained by the Tafseer scholars but in the circles of reckoning of the Qur’aan this Tafseer is not the best. That which Rasulullaah ρ practically demonstrated. Definitely there is none worthy of worship but Allaah, praises are for him, He Who alone helped His servant (without fighting).

[121] Study the list of totals of the martyrs and those killed in the time of the messenger and those who were killed in the great wars at the end of the book.

upon land of a million square miles, when it became the town of the farmers, then in a long period of ten years, the idol worshippers, Jews, Christians and Muslims – in this effort of peace and safety, all those that took part, their numbers were a million, hundred thousand, in fact, not even two thousand or four thousand. Not even the amount that are picked up daily in the underground railways of New York and London or the list of corpses of the huts of India that was prepared, in fact, take the total of one thousand and eighteen, this was the amount of blood spilled by the bloodletting messenger, or the shop of the butcher – the sounds of which reach the sky, leave others, our own are worried.

Oh! There is only fear that bad eyes coming out will only see blood, where the life of blood was placed in the corpses of men, where there is death, they see dead, those dead at heart see life there, and where from there is life coming, how did the just be just that naming it the valley of death they spread propaganda in the world. 1018 is when for no reason the Banu Qurayzah[122] – Jews were included, upon them their own book and law, through their own happiness, in the light of their own law, it was applied to them. When it is understood that from the life of this small group, all the Arabs, in fact, the death of the large groups on the

[122] In the battle of the trench, the wealth of the Jews and the soldiers of the Quraysh joined and surrounded Madinah with an army of 20000. Banu Qurayzah had an agreement with the Muslims that they shall help each other during war but at this time of helplessness when they were asked for help, then these Jews said that we do not know Muhammad. Rasulullaah ρ left them at the time. When the winds of Allaah defeated these winds of Arabia, then Rasulullaah ρ gave the command to surround Banu Qurayzah. Finally, the Banu Qurayzah opened the fort and made Hadhrat Sa'd bin Ubaadah τ the arbitrator. He decided that the young men be killed. Rasulullaah ρ said that he decided according to the book because in the book of the people of the book this is the punishment for breaking a pact.

borders of Arabia was created, finally, when the Jews[123] are accepted to be the ones who lit the fire of the World War and they fuelled it, then if it is understood regarding these very Jews then what wrong has been understood? Not only this, amongst these 1018 are those poor teachers who the people of Najd called to their country to teach, propagate, and counsel and 70 of them were killed at a well called Ma'unah, amongst them were 10 propagators that were killed mercilessly at a place called Rajee'[124]. This was the martyrs of the Muslims. Similarly, the numbers of the opposition group are included that were killed in Qisaas or for highway robbery or they were killed during capture. People do not think, otherwise in this long period of ten years if war refers to a particular battle or expedition, then it is Badr in which 22 Muslims and 70 Quraysh (were killed), similarly, in Uhud, 70 Muslims and 30 Qurayshis were killed on condition that a group of 1500 and their enmity, instead of being called a skirmish it is called battle and war.

Anyway, whatever happened with the Quraysh, it finished on this, not in Khandaq was the killing significant, there was no bloodshed in Makkah, after this there was a battle or two with the Jews in which Khaybar was the most important. 18 Muslims and 93 Jews were killed. There was a great fight between the Muslims and Christians in Mu'ta but even in this severe battle only 12 Muslims were martyred. Besides this, a few robbers were taken to task, thieves were followed, a few flags were unfurled against the opposition. In most of them, it did not lead to fighting. Anyway, if the martyrs and killed in proper battle were to be counted, then the amount in this ten year period, will Allaah

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[123] Regarding the previous World War, research has shown that in the shadows were the American and European Jewish traders.

[124] Study the detail of these incidents in the large Seerah works or see my book 'War and Jihaad'

willing not be proven to be five or six hundred whereas in the fighting there were wild Arab tribes, powerful democracies and some kings.

However, the one who was given everything after Taa'if, why is it thought that he is getting all this? Why did this happen with him – whose every incident of his life is a proof of the call of 'there is no deity but Allaah'. In these incidents, why is he also not searched for? In summary, this was a total of ten years and all the battles and wars whose bloody stories are written in various colors and mentioned to the world.

Now see that where man, the being to whom the angels prostrated, his life is not more valuable than a mosquito and fly. His life is a great thing. No one can take out the thread from his clothing in the darkness of the night, it is the time of peace and safety, in order to set the world aright, the beautification done on the flag of action and custom and it was planted in Madinah, below it man walked. They walked under it restlessly. The progeny of Aadam went to every four, army upon army, a group of delegations was formed.[125]

Then, the government established in Madinah, in the place of the pulpit a throne was put, he is the member, that was the Masjid, it is the hut, it is a pillow of leather, no guard, no doorkeeper, leaders come, poor come, the same treatment is given to both, a strange court!

Rulers say, it was the court of a king, there was an army, knowledge, police, executer, accountant, governor, collector, author, law and order.

The scholars say it was a Madrasah, there were lessons, lectures, questions, judgments writing, compiling, a niche and a pulpit.

The saint says that it was a Khaanqah, du'aa' was taking place, incantations and recitations, there was Dhikr, engagements, forty day

[125] For details see my book Al Makaateeb

periods, there was pleading before Allaah, absorption, Kashf, miracles, poverty, abstinence, contentment, pebbles were given that the water of a bitter well became sweet, hands were passed over the heads of the children, whoever said anything, it would get fulfilled.

The truth is that it was everything because he came for all. Whoever was to walk in future, wherever he was to walk, in whichever time he was to walk, he had to walk in that light.

The work of propagation out of Arabia

This happened for Arabia. Look in Arabia that work begins out of Arabia, in these ten years, the greatest power of the east, the Persian Empire and the greatest empire in the west, the Roman Empire, regarding them the leaders were forewarned that be wary of them. The one who is awake will find and the one who slept lost. Kisra tore the letter, his kingdom was torn apart, if Qaysar tore, and Allaah would have made his kingdom be torn, then he would have been destroyed too. However, he delayed it, he delayed the demise of his nation and his country.

He delayed it to such an extent that it was as though the army did not return until today and only Allaah knows when it will return[126], to the Romans[127] they were sent, the pure existence to give this

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[126] The famous Hadith scholar, Ibn al Arabi has narrated a narration in his book Ahkaam ul Qur'aan, the summary of which is that Rasulullaah ρ said that Persia will be destroyed by a horn or two blows but a horn of Rome (Europe) will be broken by the Muslims and another will come out and it will continue coming out until Allaah wants. Today, half of the fourteenth century has passed and the horns of Europe keep on coming out.

[127] The army of Usamah sent against the Romans during his final illness is being indicated here. The Romans got news of the demise of Rasulullaah ρ. Their joy on this news was not finished when they got news of the army of Usamah. The Romans became worried and said that are these people or Jinn?

strange and unique mind experience, then being engaged in the conditions of the heart, he lied down on the bed, after lying on it, there remains no need to get up. O Allaah send your peace and salutations upon him.

The seers saw that the last night upon which he laid on the bed, the oil that lit the lamp that lit the bed was taken on loan from a neighbor, the cloth that was covering the patient in his final illness, when it was seen later then it was only a torn black blanket, that had patches, his armor was placed as security with a Jew for 3 Saa'.

After knowing and in order not to believe, those who seek refuge in lies! Thinking, looking who is lying on this bed. The murderers of justice! Is this the poor man of Makkah about whom your filthy tongues deceptively said that he became the king of Madinah and today this is his condition, in this time of ten years who saw smoke rising from his home? Which king in the world passed who did not have the comfort of eating bread made of fine, sieved flour? The poor sometimes spend two three months only on water and dry rough flour. The severity of hunger sometimes made him tie 2 stones to his belly. The daughter of which king was seen to have blisters on her hands on account of the grinding mill and marks on her neck from filling the water skins? In which royal land is it found that he and his children had to turn day into night and night into day out of the severity of hunger? Is the palace of the king such that his head touches the roof made of palm leaves?

The royal palace of the king of Madinah is present now, its length and breadth could be measured, and whatever may be outside but the inside is as it was.[128]

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[128] For details see Nabi ρ and his life

Anyway, for ten years, the mind was also tested in this way in clear light, just as the heart was witnessed for 13 years.

You see that in this very Arabia, on one side their drunkenness came down – in its greatness, there was no place for the greatness of Allaah. On the other side, (another) drunkenness was created in them that besides the greatness of Allaah, the greatness of none other remained. This was the group that in the light of Sinai Hadhrat Moosa υ saw in the form of holy angels. The proofs of this call continuously shone from within him before the announcement was made, the prescription of this call was also presented to him, the one who knew, believed, this prescription was given to him.

Not in the caves of a jungle or mountain, he was tested in the shade of swords.

Giving to drink he was shown and in freedom has was shown, when he drank in Badr and came down, then the results of it was before him and whatever happened in Uhud, happened due to it, in drinking it there was some shortcoming, when Makkah was conquered then all of them were in this drunkenness, in Hunayn, when the field was lost, for a little while it was lost then in the sketch of the field and its valleys, its mountains trace its causes! But what can I do that the Qur’aan points out the shortcomings of this drunkenness that they were experiencing.

You say that they ran from your assumption that was not within but hiding in the outer valleys and mountains and the Qur’aan says that having dependence on majority and numbers, they ran, that was hiding in them, ‘and on the day of Hunayn, when your great numbers deceived you but this majority could not benefit you.’ – what can be the meaning of this verse other than what was mentioned. If this was not the objective then after the return from Taa’if when all was attained, what need did he have for rope and

army? Anyway, his right hand[129] showed great perfection, if this was not the object then could he not do everything from it? And when he wanted then he could get the same work out of dust that could be done by bullets. They are blind, those who say that he shed blood, the one whose blood was shed, his beard was washed in blood, his teeth were broken, the rings of armor were pierced into his cheeks, blind ones! You accuse him that he shed blood.

Thieves! You are shouting at the officer upside down, and shouting with the light put out whereas in a long time of 63 years, can anyone prove that this person who grew up amongst murderers, did he even break the hair of anyone, leave out the blood of a person?[130]

The method of Jihaad in Islaam

Oh! if he wanted to spill blood then why did he save the blood of thousands to save the blood of a single person, he let a drop flow, why did they turn it into an ocean? These very Jews, whose blood was cheap in every era and every country throughout almost every century and until now as well.[131] When they got the right of blood

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[129] This indicates to a verse of the Tauraat in which Rasulullaah ρ is addressed and Hadhrat Dawood υ says, 'your right hand will show strange things.'' In the Qur'aan, the right hand of Rasulullaah ρ is classified as the hand of Allaah and 'you did not throw when you threw' also indicates to the perfection of his right hand, a handful of sand created confusion amongst the enemy, this is mentioned in Bukhari.

[130] Throughout history, Rasulullaah ρ only struck Ubayy bin Khalaf with a spear. He was only struck with the spear when he came on the battlefield of Uhud to kill Rasulullaah ρ. He came close to Rasulullaah ρ in the battle. Rasulullaah ρ also promised him this in Makkah, the completion of it was the objective.

[131] Everyone knows how difficult Hitler made life difficult for them in Germany, this is an explanation of the verse, 'when your Rabb announced that until

and in every way they got rights but why was the blood of thousands protected on account of the blood of two people; Ka'b bin Ashraf and Rafi' bin Haqeeq. A great amount of goodness and evil through which the doors of great evil was closed, there is life in Qisaas (recompense for killing without right), what else is there in this law? Undoubtedly in the death of both of them there was protection of the life of all the Jews who remained alive after them. They increased, otherwise the plots that these two made[132], the definite result of it was that the name and sign of the Jews started leaving the Arabs from that time as such type of evil Jews had made life bitter for their nation in every country and in every era. This is carrying on until today. However, the truth is that the in the death of the small group of Banu Qurayzah, the life of all the Jews was not hidden, the surgeon has a small heart and is an oppressor who let the entire body affected on account of a wound in one finger.

The pure wives radhiyallaahu anhun

Finally, in the chain of all these experiences, a unique experience is that this is the time of these same ten years, after this as well a few years passed and the same one who was for the Arabs, for the Non Arabs as well, for women as well, for men as well, intention was made in his final days that just as this group of honourable men was created, for the women that will be born until the Qiyaamat, for all of them, for their teaching, their nurturing, as examples for them, a group of women has to also be created, possibly this was from Allaah and what matter of his was not from Allaah that from here the flag of the constitution of this universal sketch and life of man was lifted.

Qiyamat that there will be someone over them who will punish them very badly'

[132] For details see Seerat an Nabi of Shibli ؒ

The religions of the world gather in Madinah

It is not London or Paris, not even Mumbai, and not Culcutta, but think that this small unknown town had no status in terms of civilization or history that the small district cities and towns of India, but there is astonishment that in a far barren place of the world, desert, oasis that all the religions of the world are presented before it for this reason that not for rejection and belying but verification of all, correction of all, completion of all, is possible in a form of action such that he is not one who belies, but a verifier. This was the outstanding characteristic of his call.

The Hindu religion was present in Makkah in the form of idol worship. After coming to Madinah, in future, a second universal religion of Judaism came to the fore. Together with this, there was Christianity in Madinah, under its influence, a great portion of the localities of the world were at that time and this time as well. In its circle were Magians and fire worshippers of Iran[133], around was a group of star worshippers as well, nothing can be said regarding them that the Arab star worshippers were related to the Budh religion of Sadhu'o or there was no other sect that the world does not know[134].

In essence, in this small mountainous town Jews, Christians, Hindus or idol worshippers, Magians, and if you want to say, you can say Buddhism was present with all its evils. He was brought up in order to wash them and purify them. He purified them all, washed them

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[133] Salmaan Faarsi, Baadhaan, Aqra' bin Haabis as well as others, they were first Magians. The entire locality of Hijr followed this religion. They are called Majoos in the Qur'aan

[134] See my book 'Saa'iboon' for details

all, cleaned them, he fulfilled those in whom there was deficiency and fulfilled it until Qiyaamat.

Just as in the men of every religion of the world, Allaah gave him some men, see that a life close to this, during the final days of it, in probably the women of all these great religions, there was one outstanding one woman who was presented from the side of Allaah for his service. Women in his service. If they came in the standing of women then what was the reason that when all types of women were presented to him in Makkah, then this pious one, compared to a young woman, a woman who was fifteen years elder than him, he did not like anyone until fifty years of age, who does not know that this young man of 25 did not marry anyone except Hadhrat Khadijah radhiyallaahu anha until he was 50. She was 40 at the time of marriage, she had 2 husbands before who had passed away. The woman[135] who brings her home in terms of a woman, can a person live his entire life for 50 years with a woman of 40?

Yes, when everything happened, the test of heart was finished, the test of mind also came before the world, killing and blood, the ocean of trial and corruption, the Arabian country began to attain the value of living in the shadow of peace and safety, comfort and joy, and the greatest thing is that although most part of Arabia was never ruled by a foreign power, but the great among them made the small ones their slaves and then all joined, they were tied by the imaginary ropes of slavery of creation, they got real freedom from this slavery. Humanity moved away from his original place and was restless like a bone from which the meat was chewed, they were uneasy, he then got his original place – if he did not reach it, the hearts of man would not be at peace, in such a case, how can this

[135] Is this not a translation of the Hadith, 'No need of mine's is linked to women.' [narrated by Daarimi]

filthy one think that from this blessing of freedom an entire class, half of them are deprived, this is the truth that no one thought of their being without tongues, the gaze of mercy was not placed on them by anyone but what can be said that they were deprived of the kind gaze of ‘mercy unto the worlds’ just as they were until now. It could not be, the one who was for everyone, he was for everyone, and this was to be, he did not choose women who could not understand, had deficient understanding, inexperienced for them to serve as examples for others and see! Time is little, opportunity is straitened, **this is probably the reason that Allaah sent for his service such women by choosing them from different natures and make up, different religions and they were of good age, understanding, simple, widows who experienced the ups and downs of life, under the veil of various causes and reasons, he chose a honourable and pure group.** When the time for completing his duty came to an end, this was the last part of his life, Makkah was conquered, and the headquarters of the land of Allaah was purified of the filth of false deities, after this time his work is completed.

I have explained that the unseen and its great signs, when they were opened up, finally the builder of the Ka’bah Ibraaheem υ, his looking is proof that the purification of the Ka’bah and his final work was completed. The real work was to gain control of the headquarters and the mother of cities (Makkah), after this, the areas and localities surrounding the city and the city of the mother city that was spread out on the four sides of the Ka’bah, its work would be given to those coming in future. Not in this revelation of the unseen but a chain of such revelations occurred, it meant that the work was coming to an end, so in order to finish the work

completely, the work of teaching and nurturing[136] men and women, it wanted to take lead in the last part of his life. It could also be that these women stayed in the blessed service in this way, in the way that they live with a chosen group of men, however, what a clear experience of waking the mind this is that he married these women and he closed the path of these religious leaders and spiritual guides - that was filled with sin - forever.

For the service of the temple, the wife of Imraan[137] only presented one daughter, then see, in the shelter of this virgin, upon the monasteries, upon their leaders, their lecturers, their monks, their heads, how many virgins are sacrificed. Allaah forbid, if a strange woman is given a status of being close that which is given to men outside, then who can imagine that later on, devils in the form of men, for them, this will become a basis for evil and filth – this plan of closeness, when there is no example, at this time, those who live their lives without an example, how much corruption have they caused, Allaah forbid, if half an egg is given, then how many thousand chickens will be sacrificed on the spit, who can gauge this?[138] In essence, these women were given the status of wives, and

[136] O wives of the Nabi, you are not like general women or O wives of the Nabi, if you desire the world and its adornments, then come, we will separate from you. Remember, the verses revealed in the book and wisdom. – these verses are referred to

[137] The famous story of Hadhrat Maryam radhiyallaahu anha that her mother, the wife of Imraan made a vow that whatever is in my stomach, is given to Allaah. Incidentally, a girl was born, she gave this girl over for the service of the temple of Sulaymaan υ. Following this example, the group of nuns were created in Christianity – the evils of this caused man to scream.

[138] **Shaykh Sa’di] wrote in Guldistaan that the king Naushirwaan said that the foundation of every oppression in the beginning is small. Then the one who comes after him increases until oppression reaches the level that if the king eats an apple from the garden of one of his subjects without**

that which man cannot think, to that level proper justice and equity was meted out to them, whose mind was a universal government, universal politics, he was involved in the very difficult task of implementing universal teachings and nurturing at the time when he was solving the worries of a high class and simple life with a smile, he was solving it with such ease that no matter how little the time was but his life was shown as so enjoyable and happy that those who had baseless thoughts began to cook up evil thoughts.[139] It was as though there was no evil in the truth and there was no difficulty in this comfort. Can anyone think of changing the continuous sweetness from the relationship with one woman to bitterness? However, it can definitely be gauged that if keeping a number of relationships with a number of women happy does not make man helpless, then what can? Undoubtedly this is a family experience that is sufficient for these foolish ones and idiots. Those who after knowing hesitate from believing because it is not in the heart but in the system of mind and intelligence there is fear of disorganization, he whose every part of his life; personal, family, national, political

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permission, then his slave will uproot the tree, if the king oppresses equal to an egg (very little), i.e. making it permissible, then his soldiers will roast a thousand chickens, i.e. they will do great oppression. [M.U.A]

[139] It is quite apparent that Rasulullaah ρ married a number of women after migration and generally these marriages were towards the end of his life. From calculation we learn that generally he did not get these wives for 3 to 3 and a half years, this was also the time when Rasulullaah ρ went on Jihaad and Hajj journeys, the result of practicing with diligence upon his principle of justice was that throughout the 63 years of his life, generally, **Rasulullaah ρ did not stay more than 3 or 3 and a half months with them which was sufficient for teaching and whatever propaganda in the form of doubts and misgivings the enemies made, it was sufficient to reject them too.** They all say that Rasulullaah ρ married so many times but no one can say that when they were and how much he lived with them in the 63 year period. For details see my book 'The pure wives Radhiyallaahun'

was only organized and systematic. Regarding this, these whispers, is it not a clear proof of the disorganized minds of those that think of them? Not only this, the truth is that in this short time of life, there was no minute or time that slipped his attention, you have seen that the women who were made examples for the world, they were all aged, experienced widows as the group of men that was made an example. Most of them were experienced and of good age. **Each one of them proved to be weighty upon countries, upon nations.**[140]

The standing of Hadhrat Ayesha radhiyallaahu anha

However, in the moment of intelligence, the time of appreciation, its end point is at the time when among the men there is such an example whose heart, whose mind, whose outside, whose inside is definitely free from every type of strange effect. In this companionship he opened his eyes, in his lap he matured and he remained in this condition till the end.

Then, just as men were given an example in the form of Hadhrat Ali τ, who, from the age of two was separated for the blessed service when people saw him coming out of the grave.

What oppression it would not be if women, women without tongues, are kept deprived from this unparalleled example. This is the reason that you see women in middle age or old age, in this gathering there is a pure, chaste, virgin wife as well. He took her under his influence when she was just 7 and before her heart, her mind was absorbed unknowingly by some effect other than the Nabawi one. He took her into his companionship when she was 9 years old. Generally, she was with him on journey and at home. Then see that just as this strange and unique show for men, if the world got

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[140] See the epilogue about the pure wives at the end of the book

everything through their existence, that which they did not get from anyone else, then in the same way, the fountain of unique and strange intelligence, virtue and perfection, Taqwa and chastity – this treasure was distributed in the world, not only amongst women, they were from the group, probably the men did not get so much from another person?

Ask the Hadith scholars! What do they say?[141]

In essence, the darkness of every type of doubt and misgiving, whisper and suspicion, it broke the smallest of darkness's, the sun of that call, the whiteness of whose morning broke from the side of Hira, it rose on the horizon of Makkah, in a period of 23 years, it reached the top part of Madinah and with the greatest perfection and majesty see with what grandeur, at what time it shone. The sun! this unique and strange sun, before it rose, there was light and with it is also light, outside of it is also light, inside it is also light and it is light itself. From what it came out is also light, 'light upon light' – this enlightened scene was not witnessed by the light in the eyes of this world, but it will always see, everything will be shown, all are seeing, the apparent, the inner, through the rays of the clear experiences of heart and mind, this sun of heavenly knowledge and lahoti recognition glitters, shines, in fact, ask the truth then it is heating, flaming and spilling.

The wide Arab desert is straitened for it, it wants to grow, grow like a hurricane, like a tempest. And see that it grew, it came up, it spread over the whole world and until today it is there with its glory, majesty and grandeur. It is shining on the horizon of the universe just as it was shining that time, when it came out of Arabia, in the

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[141] For details see Seerat Ayesha radhiyallaahu anha of Maulana Sayyed Sulaymaan Nadwi ؒ

sharp and cold light of conviction and certainty, those of today find it in the same way as those of yesterday saw it at that time. At the time when he was being tested openly through the most delicate, deep sides of life, him and his large group.

Holding the Galilee lake[142] for a few months or the beggars of Maghdesh[143], not Bhiksho, but thousands of people, such people upon whom all the evils of the time was finished, there was a king amongst them and the greatest king of the world. There was a commander amongst them and the world's greatest commander, there were intelligent ones among them and the most untainted intelligent ones, they had people of heart amongst them, the most enlightened hearts[144], in essence, whichever of the highest positions of man can be thought of, this group of the experienced, upon its final heights, in front of the whole world, with firmness, they present its proof firmly such that no one in the world was higher than them, no one.

Nubuwwat! What a strange Nubuwwat! What a strange experience! What an enlightening experience, what a pure and clean experience, an experience clean and pure from every type of dirt and filth, what an experience that tested the intelligent, an experience that tested the delicate minds, an experience that measured the enlightened natures, an experience without hindrance, an experience without enmity for

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[142] The lake on whose banks Hadhrat 'Isa υ gave his first lecture to the disciples, he gave it on a mountain that was on the shores of Galilee. It became very famous and the authors of the Bible made it a part of the Bible. [M.U.A]

[143] The headquarters for the propagation effort of Budh, whose current name is Bihaar. Its name was first Mogadhdesh. Those who became disciples for propagation were known as Bikhshoo, they lived on begging.

[144] What doubt can those who know the lives of the rightly guided khulafa' and the Sahabah ψ have?

those that do not have a hesitant nature, what a balanced experience for the minds, not a few, armies upon armies, experiences of groups of the children of Aadam, the experience of so many individuals that for the experience of any matter of the world or reality, until today such a large group of men did not gather, and probably in future they will not gather.

This was the astonishing treasure of experiences and witness accounts. The responsibility of protecting it was not given to the saints of some Khaanqah or the teachers of some institute, or the members of some committee or the participants of some conference or to the fingers of some historian but all know that on earth, the most powerful government on earth of this time, it has made it its first duty to protect it and propagate it. This was also its final duty. All the matters that came in between, they were only means to attain the objective, this greatest power of the world made all types of its power for the supervision and propagation of this.

In the grip of these iron chains of the power, under the supervision of the government, its history began and see that continuously this trust was given from one government to the next whereas in this long time, in the different localities of the world, no matter how many differences there were in their objectives and aims, but this heavenly trust, i.e. nubuwwat, these enlightened proofs and experiences, looking after these witness accounts, in its propagation and protection, the points and intentions of all were definitely unified, in fact, every government tried to attain the good fortune of as much as they could get, no minute was left, for it Madaaris were opened, the nets of the Khaanqah were spread out, gatherings were given sequence, circles were established, the door of writing and compiling was opened, it was opened on a grand scale, on such a grand scale that probably no field regarding one branch of knowledge in the world, such grand and massive Madrasahs were

opened, in the efforts of writing, in the history of man, not a single branch of knowledge or field got so much as the strange and unique experiences and witness accounts of Nubuwwat. In this way, continuously, without finishing and a break from one era to the next, from one generation to the next, this eternal, valuable treasure moved and it is happening until now, will continue to happen, not only this but in every class to come later you will see, there will be increase in those who testify to this experience and what increase? Not in terms of one and two, not in terms of one and three, not an increase of double and triple but without exaggeration, another 100000 increased, this increase was gradual and it is increasing, it will continue to increase until every person testifies.

And together with this gradual increase, the majestic and powerful governments and kings and their firm guards, the strict supervision of the scholars, the honourable and reserved supervision of the poor and pious[145] and the Islaamic Ummah upon whom mercy is shown, their awakened minds, surrounding their natural intelligence, what can be mentioned of centuries and years, without any fear of rejection it can be said and should be said, whatever else is said will be lies that without the smallest part of a bridge stopping for a moment, together with this pomp and show, this beauty, the individuals of the Ummah continued getting, they got until this time, it is said regarding them that they did not get the company of their Rasul ρ, but together with this, not for a second is their Rasul ρ absent from them, nor are they absent from their Rasul.

Those who took benefit from staying in his company, if they could say and they had the right to say that they read in their Salaah what their Rasul ρ read, they stand as he stood, they bow as he bowed,

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[145] See my books "Islaam and the rulers of Islaam', 'Islaam and the scholars of Islaam' and Islaam and the poor of Islaam' for details

they place their foreheads on the ground as he did, then by that being in whose control my life is, those who did not get this good fortune, in every century and every era, at this time also, wherever they may be, I can take an oath and say that they also read what their Rasul used to read. They stand as he stood, they bow as he bowed, they place their foreheads on the ground as he did, all drew the picture of Allaah but who was such that he formed worship in this way.

As he was, in exactly the same way the sketch was made, it is done and it is done with complete conviction that definitely these incidents did not take place with him that happened with the people of before. Yes, just as the books of the previous people were snatched, they were separated from their messengers and Avtars[146], can anyone show with them, not for a year or two, a day or two, an hour or two, but for a second or two seconds (May Allaah not let it happen), an incident happens and whoever made such an intention in a far corner of the world, has it not been continuously shown that whoever wanted to snatch, he was snatched[147] who thought of separating, he was separated, this happened, this will continue to happen, upon whoever this falls, he will also break. Whoever he falls upon, he will also be shattered. Not torn, but this is written in the open continuous pages of history, this will continue to be written.

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[146] Avtar means revealed from God. God or an idol comes in the form of a man and reforms people. However, generally in Hindumat, Avtar is not a separate human from god (Bhagwaan). They classify him as god, i.e. Bhagwaan himself comes in a form [M.U.A]

[147] Dr. Iqbaal ⌡ said very aptly, ‘

ہے عیاں فتنہ تاتارکے افسانے سے   پاسباں مل کغکعبہ کو صنم خانے سے

Anyway, this chain will continue until finally these strange decorators of history will include the generation of man, in which every far and close, every far and near, in fact every absent one became present, the distance of place has been erased and the same world that is understood to be more than one, one world, in fact, if you say, then you can say that it has become a single village. Distances of time have become less, in fact, probably the three types of time and one part of the three parts, the past, is probably not worthy of mention that whatever passes now, it does not pass and whatever is absent remains present. Not those who attained some importance in the world but the smallest creation that together with being created is destroyed. That has also become indestructible. The power has made his hidden powers common with generosity, powers like the press, post, electricity, the phone etc.

Today, who can count these means through which the incidents and occurrences of the world, writings and lectures are recorded, today, these things fly around meetings and the marketplace and each and every person has access to them. Today, no one can erase the novels Andar Sabha[148] of Amaanat and Sharar[149], then, who can have the apprehension that some incident of the world can destroy this treasure of experiences? After this material and possessions, how strange is it that if it is said that the Rasul ρ that was born in Arabia, he was born amongst the Arabs and in the 6th century, it happened all in the 6th century.

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[148] Sayyid Hasan Amaanat Lakhnawi (1816 – 1858) was among the first ones to write a Urdu drama. In 1835 he wrote a second drama in Urdu called ‘Andarsabha’ it was so accepted that other poets began writing dramas using the same style. [M.U.A]

[149] The famous writer and novelist Abdul Haleem Sharar Lakhnawi (1860 – 1926)

In this era when absent was understood to be present and far was taken to be near, what could be the reason that from all the absent things, the one that was most present and such presence that without exaggeration it could be said that such presence we have not seen in front of ourselves, from all the close things, that which was the closest and so close that we do not find it so close even in front of ourselves.

After all, who are we, in whose minds is our birth, childhood, youth, middle age, inside, outside – all these stories and all their angles are present with such clarity and splendor that the world knows regarding this person, that although centuries before today, it became apparent in Arabia. **However, the severity of its appearance was felt more in the later centuries compared to the first.** And Allaah willing it will also grow with severity and it will be felt such that whatever material the power created, this will be the necessary outcome.

The finality of Nubuwwat

Probably this indefinite prosperity of this blessed personality resulted in this that after him, every claimant of Nubuwwat was useless. Every claimant of this call was surplus and was classified as a burden on earth, after the 6^{th} century, classified such in every part of time, classified such in every part of the world.

In whoever's heart a sigh came up regarding this false position or whoever incited to this, you see! Against the norm of mankind, with what terrible manners he was dealt with until the end and taken out, rebuked, he stood when he wanted to, but after a few proofs that threw them into deception, they realized themselves that there is no work for them in the world, there is no place for them in the localities of the children of Aadam, then in this way like the dirt of the markets he finally roamed with regret and failure. **He was**

buried in house of failure forever; history is testimony that being restless and uneasy in the lies and deception of those who worship their desires, if someone claims Nubuwwat, then the power made him sit like the ashes of burnt straw, this witness of experience of 14 years[150], whereas there was no era in history before this that in four or five years, no Nabi did not come, there was no need for it.

Although in no unclear terms, there were those who repeatedly claimed it and in the chain of Nubuwwat and Risaalat this was the first claimant that bringing a message from the heavens, he came to those on earth saying that now no one will come, this was the reason that whoever clashed with this firm seal of the finality of the Nabuwaat-prophet hood, he was destroyed and this was the definite outcome of the divine rock smashing his head.

Assuming this call was not made, what would the world do finally! Those who come continually come, come among them, when those departing go. However, such a person who came with such splendor that instead of going he prospered, is prospering and there is no scope for another to take his place.

Just as he was sent, with the qualities and perfections he was sent with, the splendor, it shines at this time, like the shining sun he is present amongst us, at every place he is present, at every moment he is present, his presence is outstanding in the west just as it is shining in the east, the light is distributed amongst the palaces of the kings and the (dark) hearts of the poor, it is distributed with dedication, it is equal for all, directed to all, it fills the atmosphere in which we breathe and it is the wide light in which all walk, grow, nurture, definitely, the need that existed in the 6th century, the same need exists now, until there is thirst, water will flow and as long as there

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[150] For details see the book ‘A’immah e Talbees’ of Rafeeq Dilaadri

is hunger, bread will not be absent, what happened finally? There is no answer, it is the truth that in this time, the world has broken from its Creator and is drowning in creation, but what, the moment the children of Aadam drowned, have they found salvation?

Undoubtedly, those who have access to this blessing, amongst most of them, those who are not murtad of hypocrites, they have come out - Allaah willing - of danger, but who can say that all have come out?

Roaming about, moving so much in one portion of the lands of Hindustan that he is not counted amongst thousands but millions, this is only the condition of Hindustaan, what work was completed out of this country?

In the inhabited islands where the sun rises[151] and the lush area of the east which is the largest populated area by man, did the residents of Japan and China make a treaty with their owners? Definitely such a group was also born that threw off the load[152] of the worship of creation and attained real and true life, but who does not know that majority of these countries also are not on speaking terms with their owners as was the case with their forefathers.

The poor east is the country that gets left behind but their progress is beaten back very severely. Has the understanding of the residents of Europe become straight, leave the old story of father and son but the ability of invention of created things was given to him instead of the Being giving ability, the things they have created with their own hands are sitting in their hearts, definitely their hearts are filled with

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[151] The meaning of Japan is ‘place of rising of the sun’. It is a translation of the word Topoon. Indicating towards this.

[152] The part of the cart or plough that is placed on the neck of the ox. [M.U.A]

great honour for the new creation just as the hearts of the forefathers was filled with honour and respect for the old creation.

The rays of the sun dazzled the minds of the people of old, the same with the sparks of fire, so the power of thunder in the bosoms of those that came later, the power of steam, the power of petrol did not bring effulgence, the works of the pious, the intentions of the brave – if these caused the people of before to bow in front of stone idols of them, then has not statues and photos of the leaders that came later linked the honour and success of the entire nation to it?

You laugh at the stories of the idols of the people of before when they are read that the foolish Hindustan has broken off from the Creator and are linked to forty million deities and gods, **but is there anyone to make a list of the new gods, that have taken the soul of Europe away from their Creator and drowned them, tell me what is the difference between the old and the new?** They were far from their Creator and these ones are also far. These ones are also tired of the load of creation, **if there is some difference then it is only to this extent that the old god was also old and the new god is new.** The old ones saw some benefit in the strange and unique things of their deities and the new ones see benefit in the strange and unique things of the new creations, the specialties of the foreign ways of showing honour – if that is placed aside, then we can test. If there was an instrument to measure the feelings of the heart and conditions of the mind, that whatever existed regarding the old deities in the hearts of the people of old, the same thing is in the hearts of the new ones regarding the new deities, in fact probably more than that.

The old ones used to crowd upon the name of the one deity, going in front of the new ones, today they have made Allaah one, in fact, joining to their deities, take the name then see that how does the

skin on their foreheads wrinkle and how much spit comes out of their mouths falling on the faces of those taking the name.

In writings, in lectures, in conversations, in biographies, can this new group live without taking the names of their deities? Thunder, steam, coal, trains, cars, planes, factories, mills, banks, wealth, its different forms like insurance and Allaah alone knows how many names of deities are taken with interest and desire. It is difficult that those who worship the Creator also made the Dhikr of 'In the name of Allaah, All praise is due to Allaah, Glory be to Allaah, There is no deity but Allaah.'

They praise, so they praise these deities, they write blessings, so they write these, **what wrong have I understood when I said 'those of old are the same new ones'.** They sit around a few creations as leaders and under the laws and principles of nature they sing, dance and thank them,

'Do they advise each other regarding this? (No!) They are all obstinate and transgressors'

You say that the people of before disgraced mankind, those who were the highest, they are the lowest and they reached the lowest of the low.

Undoubtedly this happened, this should have happened that the Creator is one and the creation is unlimited. So he who left this one, he will have to join to all, he who does not fear One, he will have to fear all, the One who is there for bowing, he has to bow. However, if he bows in front of One then all will bow in front of him and the one who rejects bowing in front of him, look! He will be forced to bow in front of everyone, in front of the angels, in front of the Jinn, in front of man, in front of animals, in front of plants, in front of

solid things and what can I show you that in front of that which cannot be seen.[153]

This is the punishment that they will have to taste in this world before the Aakhirat, they are tasting it, tasting it with happiness and desire.

Was this disgrace of man only amongst the people of before, the people of before rejected the Creator being worthy of worship, definitely they had to make monkeys an object of prostration. However, those people who doubt about Allaah being their Creator, why do they testify with their tongues that they are the progeny of apes? The one who has made an ape his deity, what doubt is there that he has not disgraced mankind? But the one who rejects the creation of Allaah and is proud about being the honourable progeny of apes, wrote books, established proof, is establishing proof, has he any shortcoming in disgracing mankind? The truth is that evaluating everything, they scream at once that man has no value, all are for mankind, but mankind is for no one, not for any objective, has he not made man worse than this stink and filth? To whom how many objectives is man linked, when he said that man is not for his Creator and Allaah, then can he prove after this that man is for someone? Will water be spoiled if there are no people, why will wind stop if man is not there, what taint will be created in the sun if man is not there, what harm will be caused to the stone of the street or a leaf of the jungle if no one is present? Your elders are not here, your young ones are not here, and no one is here, indeed everything is for him but in this long and wide chain of creation, man is for no one. Now if he is not even for the Creator, then who can be a more useless, without consequence, without benefit than this person? What greater disgrace can there be than this?

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[153] See my book ‘At Tawaghhet wal Authaan’

This is the condition of Imaan, what was with these people when it comes to action that is not with those who do action today? What did the ignorance of the Arabs create that is not created today with knowledge? The ignorant drank alcohol, used to eat carrion, they fornicated, consumed interest, they gambled, one drank the blood of the other, they buried their children alive out of fear for poverty, but who is this incident being told to? To the ignorant Arabs or to the knowledgeable of Europe, what is shown there as we are not seeing with our eyes here, out of Arabia in Iran, on one side, Madzakzar snatched land and gold and was giving to all[154], on the other side, Maani and his student were moving about with razors that in whichever path these evils come, they were destroyed[155], they stopped man from becoming among man, this was their philosophy, but this was happening in Iran, today, in one part of Europe, the same Mazdak has come alive in the name of Bolshevik[156], are they

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[154] Mazdak was also a polytheist like Zartasht, i.e. there are two doing powers in the universe, Yazdaan and Aharman. Aharman stands for the evil powers when Yazdaan stands for the good powers. There is a continuous war between these powers in ones nature. Things are good and bad for this reason that either it is created from the good creative power or evil power. Also, Madzak's views were based on communism which is much more evil than modern day capitalism. According to him, gold, land and women are the communal property of man. Therefore, the relationship of marriage is a useless occupation according to him. The pure relationships of brother, sister, wife and husband has no honourable status according to him. A man can have many women at the same time and a woman can have many men at the same time. [M.U.A]

[155] It is said that the Maanwiya group in Iran advised that all means of procreation should be destroyed. They thought that this is the source of all evil in the world. So whichever evils they wanted to stop, they did, even if it be to stop man procreating.

[156] The Russian name of Communism, it was first used in 1903 in a meeting in London organized by the Social Democratic Workers Party. In it, Karl Marx

not doing everything that they did, on the other hand, in the name of birth control, are people not stopped from becoming part of society?

They closed one avenue and opened another, what else did they do? It is correct that in Hindustan, the philosophy of Budhmat adopted a very dirty form regarding killing, 'Daam maargi' was created. It reached 'Maaningwad yaa Daam Maargi'[157]being 'Agori'[158], the soul was greatly purified but those who claim purity today, the filth they are involved in, Agoro will vomit if their condition is told to him. Being unveiled and nakedness – the level to which it has killed sexual enjoyment, in order to put life in it, today, whatever the west is doing, the reality is that the Agori of the east is ashamed before it. In summary, whatever was at that time, until where it can be thought, in some form or the other, you will find it at this time.[159]

So how could the one who came go? Until they all do not go, those for whom he came, in fact, the need will remain later on as well that

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group were the majority. Therefore they are called Bolshevik – majority. Lenin was the leader of the Bolsheviks. The objective of the Bolshevik party was to create a revolution for the workers in the light of the teachings of Karl Marx. They wanted to change the government to that of workers so that the system of wealth would be finished and a communal system could take its place. After the 1917 revolution, the Bolshevik party changed its name to the Russian Communist party. This party was the founder of the Soviet Union. [M.U.A]

[157] Diyaanind ji wrote in Satyaarathparkaash that this group held a belief that the greatest virtue is to have adultery with ones mother

[158] Agori is a sect of Hinduism that worships something similar to the reproductive organ of Mahaadyuji. Mahaadyu is one of the three greatest gods of the Hindus also call Sheu. [M.U.A]

[159] For details see my article 'Jaahiliyyat Ula ka Jaahiliyyat Ukhra se Muwaazanah

the world is continuously destroyed but is a building possible without a builder? This was my objective. **When saying this first that this was the one that came in order to come, so just as he is present amongst us today, there is a need for his presence, looking at all this, can anyone doubt that after coming he did not go.** And as long as there is a need, he will not go. He was! He is! He will remain! Until eternity he will remain! And this was written for him.

اللّهمّ صلّ وسلّم و بارك علىٰ سيدنا محمّد عبدك ورسولك النّبي و علىٰ اله و أزواجه و أمّهات المؤمنين و على ذرّيّته وعلى المؤمنين والمؤمنات والمسلمين والمسلمات كما صلّيت وباركت على سيّدنا إبراهيم وعلىٰ آل سيّدنا إبراهيم فى العالمين إنّك حميد مجيد.

The duty of the Ummah of Muhammad ρ

So, O honourable brothers,

﴿وَجَاهِدُوْا فِي اللهِ حَقَّ جِهَادِهٖ هُوَ اجْتَبٰكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّيْنِ مِنْ حَرَجٍ مِلَّةَ أَبِيْكُمْ إِبْرَاهِيْمَ هُوَ سَمّٰكُمُ الْمُسْلِمِيْنَ مِنْ قَبْلُ وَ فِيْ هٰذَا لِيَكُوْنَ الرَّسُوْلُ شَهِيْدًا عَلَيْكُمْ وَتَكُوْنُوْا شُهَدَآءَ عَلَى النَّاسِ فَأَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَاعْتَصِمُوْا بِاللهِ هُوَ مَوْلٰكُمْ فَنِعْمَ الْمَوْلٰى وَنِعْمَ النَّصِيْرُ﴾

Strive for Allaah as you ought to strive for Him. He has chosen you and has not placed any hardship upon you in Deen. Follow the Deen-religion of your father Ibraaheem υ. It was He who named you Muslims from before and in this Qur'aan, so that the Rasool may be a witness over you, and so that you may be witnesses against mankind. So establish Salaah, pay Zakaah and hold fast to Allaah. He is your Protecting Friend. The Best Protecting Friend and the Best Helper.

As long as those that came to go came, people were chosen but when he came – the one who came to come – **then together with him there was no one, but an Ummah[160] was chosen,** the first person was sent, now an Ummah was sent, this is the real position and actual responsibility of this Ummah. As long as they remain on this position and supervise humanity, until that time their Rasul will remain the supervisor of the Ummah but once you move away from your position, if you do not feel the supervision of your Rasul, then was this not promised?

This Ummah is chosen and sent amongst every nation, in every country, so wherever a person may be he is sent there, his nation is the residents of that country, the hour of calamity was when we took out nation from its connotation, together with this, pain for them also came out of the heart, whereas if the rejecters of Nuh υ was his nation, the disbelievers of Hadhrat Hud υ was his nation, the Quraysh were the nation of the Final Nabi-messenger ρ, so who said that the Hindus of Hindustan are not the nation of the Muslims of

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[160] The message and life of the Nabi is present, if at most there is a need for something, then it is only that disbelief amongst people, and evil actions are created, so from the side of the Qur'aan and Sunnah, in order to turn them, for this work the Ummah was sent and its revivers are sufficient and they will continue to be sufficient.

Hindustan. The nation of Egypt are not the copts of Egypt, the Christians of Europe are not the nation of the Christian Turks living in Europe, so until,

حتی لا تکون فتنة ویکون الدین کله لله

Does not come about, what meaning can there be for those sitting tired, the promise is,

﴿هُوَ الَّذِیْ أَرْسَلَ رَسُوْلَهٗ بِالْهُدٰی وَ دِیْنِ الْحَقِّ لِیُظْهِرَهٗ عَلَی الدِّیْنِ کُلِّهٖ﴾

It is Allaah Who sent His Rasul with guidance and the true Deen so that it may overpower every other Deen-religion.

And see that having a Deen-religion overpowers atheism. Leave out a few professionals and those who study a few books, those who eat the bread of whispers, the grip of Deen-religion is so strong on the general nature of man, as it always was, if atheism was so powerful, then regarding the Europe about which it is said, why did the residents there not announce atheism.

The truth is that the structure of the human mind, how was so much straitened conditions or lowliness created in it that he spends his life without a decision on the result of the past and future? Where has he come from? Where is he going? Why did he come? The answers are not in front of the one going, can he even take a step forward? Anyway, until this time, so there is a much greater number of people in the world who subscribe to a religion compared to those who do not. The weight that Islaam has in every aspect is not possessed by the other religions. So the logical result is that religion overpowers non religion and Islaam overpowers all religions, so Islaam is the overpowering religion.

When Muslims hand their supervision over to others, they are deprived of the supervision of Rasulullaah ρ, in this era, the condition of the overpowering nature of Islaam is that when Muslims will attain the supervision of Rasulullaah ρ, then what will be the condition? Nothing, no work, as long as the actual work is not done, there will be no blessings in any other work. A lot of rest has been taken, tiredness is gone, a lot of work remains, those who are startled can be startled and they can move with this sound of Dara from Baang[161],

قوتِ عشق سے ہر پست کو بالا کردے

دہر میں اسمِ محمد سے اجالا کردے

وقت فرصت ہے کہاں کام ابھی باقی ہے

نورِ توحید کا اتمام ابھی باقی ہے

(اقبال)

Through the power of love, every low is made high

Beautify the time with the name of Muhammad

Time is opportunity, there is work left

The light of Tauheed still has to be completed

[161] Baang dara is the sound made when sending off a caravan. This poem is the beginning part of the Urdu Collection of Allamah Iqbaal. [M.U.A]

Manaazir Ahsan Gilaani

Hyderabad Deccan

16 April 1936

Epilogue – a table regarding the pure wives radhiyallaahu anhun

	Name	Year of Nikaah	Age at the time of Nikaah	Age of Nabi ρ at the Nikaah	Time spent as spouses
1.	Hadhrat Khadijah (rad)	25 years before nubuwwah	**40**	**25**	Almost 25 years
2.	Hadhrat Saudah (rad)	Shawwaal 10th year of Nubuwwah	50	50	14 years
3.	Hadhrat Ayesha (rad)	Shawwaal 11th year of Nubuwwah	6	52	9 years
4.	Hadhrat Hafsah (rad)	Sha'ban 3 A.H	22	55	8 years
5.	Zaynab bint Khuzaymah (rad)	3 A.H	30	55	3 months
6.	Hadhrat	4 A.H	24	56	7 years

	Umm Salamah (rad)				
7.	Zaynab bint Jahsh (rad)	5 A.H	36	57	6 years
8.	Hadhrat Juwayriyyah (rad)	Sha'ban 5 A.H	20	57	6 years
9.	Hadhrat Umm Habibah (rad)	6 A.H	36	57	6 years
10.	Hadhrat Safiyyah (rad)	Jumad Thani 7 A.H	17	59	3 3/4 years
11.	Hadhrat Maymunah (rad)	Dhul Qa'dah 7 A.H	36	59	2 ¾ years

Epilogue – list of all the martyrs, those killed, the wounded and the prisoners of the era of Nubuwwat

Group	Prisoners	Wounded	Killed	Total
Muslims	**1**	**127**	**259**	**387**
Opposition	**6564**	**0**	**759**	**7323**
Scale	**6565**	**127**	**1018**	**7710**

There were 6000 prisoners in Hunayn. 6347 from 6564 were freed without any condition. Only 2 prisoners were killed for a previous crime.

Hamdam has published the figures of those killed in World War 1 from 1914 to 1918 on 1 April 1919,

Russia : 1700000

Germany: 1600000

France: 1300000

Italy: 460000

Austria: 800000

Britain: 706000

Turkey: 250000

Belgium: 102000

America: 50000

Bulgaria, Romania, Serbia and Montenegro: 100000 each, totaling 400000

Total: 7338000

The wounded, prisoners and lost are besides these. India, the new areas of France and Britain are also excluded.

Translation edited by

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May Allaah protect him

9th Muharaam 1433

14th December 2011